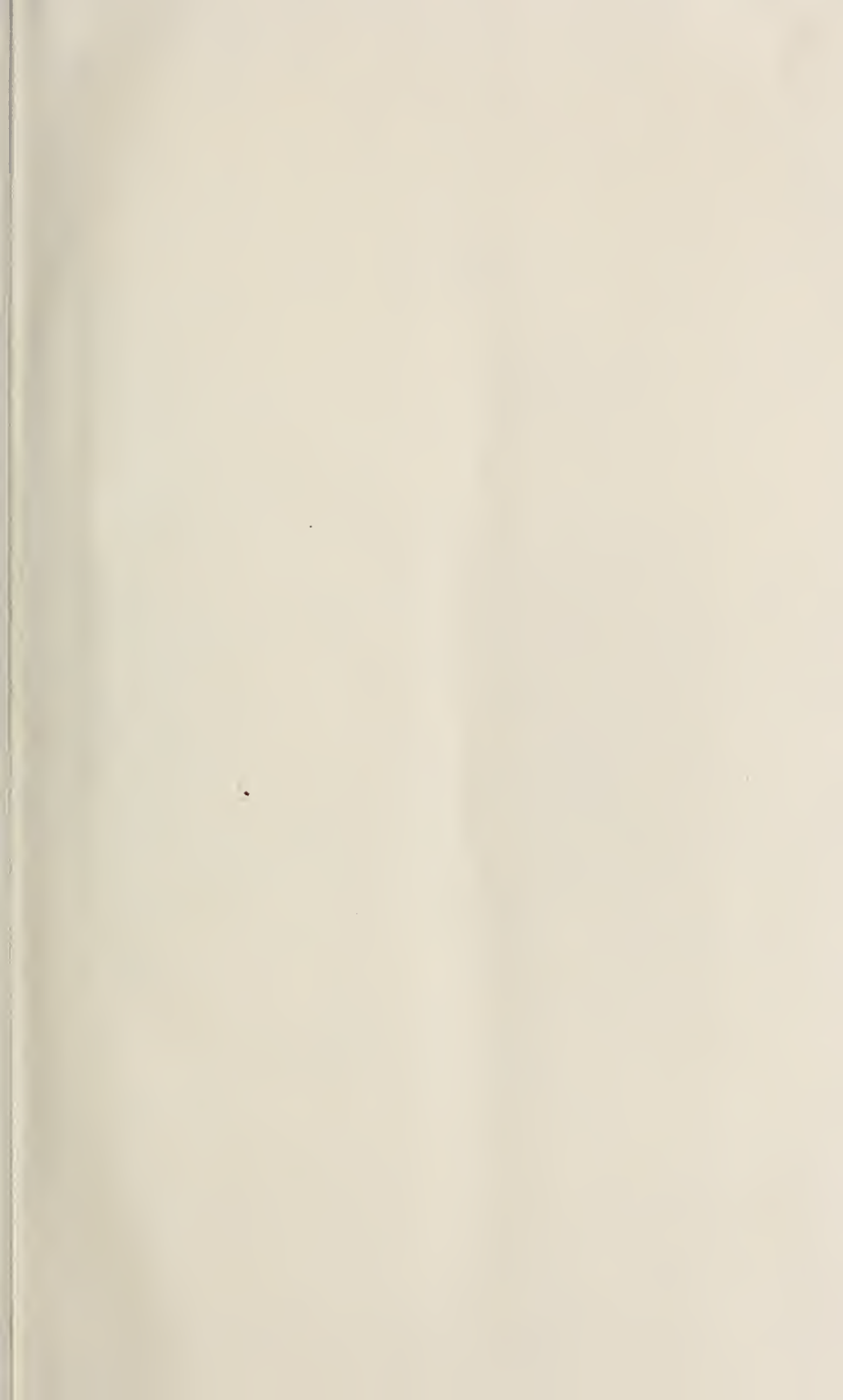


LIBRARY OF FRANKLIN

NOV 29 1999

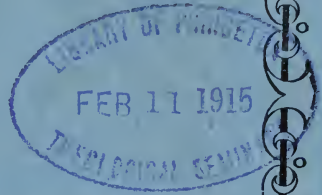
THEOLOGICAL SEMINARY





Digitized by the Internet Archive
in 2015

THE
 ✓
English
Presbyterian Messenger.



CONTENTS.

ORIGINAL PAPERS—	Page	CORRESPONDENCE—	Page
The Free Church Cardross Case . . .	173	Home Mission.—II.	191
The Late Dr. Brown, of Edinburgh . . .	177	Lotteries	192
		Letter from Mr. Sedgwick	194
 EXTRACTS FROM NEW PUBLICATIONS—		 PRESBYTERIAN CHURCH IN ENGLAND—	
Protestant Galley Slaves of the Eighteenth Century	182	Annual Report of College Committee . . .	194
A Ross-shire Minister and his Coadjutor . . .	183	Collections and Donations	197
Old Elwes, the Miser	184		
 THE SABBATH SCHOOL—		 PRESBYTERIES' PROCEEDINGS—	
Practical Suggestions on Teaching	185	Presbytery of Lancashire	197
He Doeth All Things Well	187	Presbytery of Newcastle	198
The Saviour's Grave	188	Presbytery of Cumberland	199
Jesus our High Priest	188		
 MISSIONS—		 INTELLIGENCE—	
China—Rev. W. S. Swanson to the Treasurer	189	Marylebone	199
		Deputation from the English Presbyterian Synod to the Synod of the United Presbyterian Church	200

LONDON:

MARLBOROUGH & Co., AVE MARIA LANE.

MAY BE HAD BY ORDER OF ANY BOOKSELLER.

Price Threepence.

For Christian Families. (One Hundred and Fourth Thousand.) A New Edition, Royal 4to, in Monthly Parts, at One Shilling each, of the

ALTAR OF THE HOUSEHOLD: being a Series of Prayers, and Selections from Scripture, for every Morning and Evening in the Year. Contributed by the Rev. Dr. Brock, Rev. Newman Hall, Rev. S. Martin, Rev. J. Stoughton, and other eminent Ministers of various Evangelical denominations. The Prayers and Expositions are characterised by a spirit of devotion and religious sentiment in which every Christian may unite. This Edition will contain Two Steel Engravings, and will be completed in Twenty Monthly Parts, at 1s. each. The First Part is now ready.

London: WILLIAM WESLEY, Queen's Head Passage, Paternoster Row. Sold by all Booksellers.

Third Edition, Crown 8vo, Cloth, 4s. 6d., Now Ready,

THE CHRIST OF HISTORY; an Argument grounded in the Facts of His Life on Earth. By JOHN YOUNG, LL.D. (Edin.)

"Of more value to the Christian Student than all the works on 'The Life of Christ,' and controversies on 'Christ's Divinity,' that have ever been written."—*The Homilist for May.*

"Admirable and profound. . . . Full of freshness, beauty, and eloquence."—*Scottish Press, 14th May.*

Second Edition, Post 8vo, Cloth, 5s., Just Published,

EVIL AND GOD: The Mystery. By the same Author.

"I much admire the ability with which the question is treated. . . . One of the best and most satisfactory books which have appeared upon the subject."—*The late Sir W. Hamilton, Bart.*

London: WILLIAM ALLAN, 9, Stationers' Hall Court, E.C.

THE EXTRAORDINARY EXCITEMENT

Prevailing amongst all Classes of Her Majesty's Subjects respecting HARPER TWELVETREES' PATENT SOAP POWDER is daily increasing. It is now regularly used with the greatest satisfaction at all the principal English, Continental, Colonial, and Provincial Public Institutions, Infirmarys, Asylums, Prisons, Union Houses, Hotels, and Educational Establishments, and has attained a celebrity altogether unparalleled throughout the Globe. The saving of Time, Trouble, Labour, Money, Firing and Soap to Hundreds of Thousands of Weekly Consumers of Harper Twelvetrees' Soap Powder, is the best possible proof of its superiority over the numerous and disgraceful imitations, which are attempted to be palmed off upon the Public. Ask only for "HARPER TWELVETREES' SOAP POWDER," insist upon having "HARPER TWELVETREES' SOAP POWDER," and see before leaving the Shop that you get supplied with "HARPER TWELVETREES' SOAP POWDER." Sold by Oilmen, Grocers, and Druggists everywhere.

BOARD AND EDUCATION.

OAKFIELD HOUSE SCHOOL, BIRKENHEAD.

PRINCIPAL:—The REV. DR. MORGAN.

Parents desirous of obtaining for their sons a substantial education, are invited to send for a Prospectus of the above-named School. The Principal is a member of the English Presbyterian Church.

Original Papers.

THE FREE CHURCH CARDROSS CASE.

THE ecclesiastical question at present agitating Scotland is, whether any, except Jesus Christ, or those commissioned by him, are to be permitted to exercise authority in determining the purely spiritual matters of a Christian Church. Beyond the bounds of the Free Church there is a party that claims the authority of a court of appeal, and asserts the right of determining, on appeal, who are to remain in connection with the Free Church, whether as its members or as its office-bearers. That party is one of the Scottish Judges. The Free Church indignantly repels this claim, as one which she can, under no conceivable circumstances, concede, as implying a violation of that liberty of conscience which is the birthright of every subject of the realm, and as a positive affront put upon the Christian Church of this land in her person. This conflict of the Free Church with the civil magistrate has emerged from what is known as the Cardross Case, and we give, therefore, a succinct account of that case, and of the attitude which it has compelled the Church to assume.

Towards the close of 1857 a *fama* spread within and beyond the bounds of the Free Presbytery of Dumbarton, that one of the ministers of that Presbytery—Mr. Macmillan, of Cardross—had been guilty of gross acts of drunkenness and indecency. The report became so clamant that the Presbytery was compelled to inquire into the grounds of it, and the result of their investigation was, that they summoned Mr. Macmillan to appear at their bar, charged with two specific acts of drunkenness, and with one of violent and criminal advances towards a married woman. After an elaborate examination of witnesses, both *pro* and *con*, and a long and laboured defence on the part of Mr. Macmillan, the Presbytery pronounced sentence, finding proven against him only the second of the two acts of drunkenness with which he was charged, and only the violence towards the married woman, without the criminal intention. From this sentence of the Presbytery Mr. Macmillan appealed to the Synod. The Synod found none of the charges proven, and acquitted him. Against this decision of the Synod, both the Presbytery of Dumbarton and a large minority in the Synod, appealed to the General Assembly—the last and highest ecclesiastical court of the Free Church, and composed of ministers and elders from every province of Scotland. The General Assembly called up for review the whole case, *ab initio*, found Mr. Macmillan guilty of the whole three charges originally adduced against him, and inflicted upon him the slightest ecclesiastical censure the case could admit of, by suspending him, *sine die*, from the exercise of the office of the ministry.

The difference noticeable in the verdict of these three courts admits of easy explanation. The intermediate court—the Synod—acquitted Mr. Macmillan altogether. The sitting of that court was necessarily short, and the amount of time which it could spare for this case much shorter still!

The living witnesses were not before them, and their evidence had not been printed. The evidence on which the Presbytery had founded this decision was simply read over once to the Synod. It occupied several hours in reading. The pleading of the case occupied the forenoon and evening of the following day. Then, when both a sufficient time had elapsed to allow of the mass of facts composing the evidence to be forgotten, and what did remain in the memory had been confused by the counter-pleadings, the Synod gave their judgment. Those present on that occasion who had a previous accurate acquaintance with the details of the case, remember that, during the pleading, misstatements of matters of fact kept showering thick as hail. Not having the materials for coming to a judgment in proper shape before them, the Synod naturally leant to the side of mercy, and acquitted Mr. Macmillan of every charge.

The lowest of the three courts—the Presbytery—found Mr. Macmillan guilty, but only of part of the charges. That was the court in which the case began. The members of it had the living witnesses before them, and spent several days in their examination. Their verdict is quite intelligible. It was to be expected that brethren with whom Mr. Macmillan had associated for years should be reluctant to condemn him, should go no further than they felt themselves positively driven to go by sheer force of evidence, and should unconsciously attach less value to it than they might have done had no previous relations with the party at their bar served to render them somewhat partial in his favour.

The highest ecclesiastical court—the court of review and ultimate court of appeal for the whole Free Church, the General Assembly—found Mr. Macmillan guilty of all the charges and of every part of them. To the vast bulk of the members of this court, drawn from every part of Scotland, and consequently not under the influence of any local prejudice, Mr. Macmillan was an entire stranger. The evidence in the case was printed, and lay in the hands of the members for several days. Their decision must be regarded as thoroughly impartial, and founded exclusively on the true merits of the case.

All this is just what might have been expected on the supposition of Mr. Macmillan's real guilt. He appears before a court disposed to be lenient towards him, and is only partially convicted. He appears before a court not in good circumstances to form a judgment, and is dismissed by a small majority with a verdict of acquittal. He appears before a thoroughly impartial assemblage, with the full evidence in their hands, and is found guilty of all the charges.

There were now two proper courses open to Mr. Macmillan. Was he innocent and wrongfully condemned, then he might have requested a new trial, and in the meantime might have used every legitimate influence to alter the public opinion of the Church, and convince her members and office-bearers of his innocence. Was he guilty, then he ought to have acknowledged the justice of his sentence, and become penitent under the discipline of the Church, for church discipline is intended to bring backsliders to a sense of the error of their ways, and to a corresponding change of conduct—in one word, to repentance.

He did neither of these things. He petitioned one of the Scottish judges to stop the execution of the Church's sentence. The judge refused. Mr. Macmillan was summoned again before the bar of the Free Church General Assembly, asked whether or not it was true that he had attempted to stay the execution of the Church's sentence by legal proceedings, and on confessing that he had done so, was dealt with as one caught in the very act of

committing the highest ecclesiastical misdemeanour—was *deposed* from the office of the ministry. An illustrious Scottish nobleman, member of the Assembly which condemned Mr. Macmillan, thus speaks of his trial:—

“In the Assembly Mr. Macmillan made an appearance, and received the fullest and fairest trial I ever heard given to a man. He defended himself at great length, and upon the merits of the case. The Assembly came to a conclusion—a large majority voting against a small minority. Then what followed? One would have thought, after the obligation Mr. Macmillan had taken to submit himself to the authority of the courts of the Church—an obligation under which every minister comes before he is admitted into the courts of the Church—that Mr. Macmillan would have hidden his head and bowed to the decision of the Assembly, and have eagerly sought to withdraw from a society which I must say he had wronged by his crimes.” But instead of that, the first thing we hear in the Assembly, while the proceedings to suspend him from his office as a minister of the Free Church are still in progress, is, that Mr. Macmillan, a minister of the Free Church, a minister of the Church which originated in our being driven forth by decisions of the Court of Session which we had resisted, had applied to the Court of Session to save him, if possible, from the just judgment of the Church, and to endeavour to induce the Court of Session to stop the spiritual judgment given by the Church sitting as a spiritual court. To the honour of the Lord Ordinary, to whom he applied, be it said, he at once declared that Mr. Macmillan had not a leg to stand on, and refused to give him the interdict for which he applied; and it was not until Mr. Macmillan found others more complaisant than, as I was sitting in the Assembly, there appeared a messenger from the Court of Session, who placed in the hand of the Moderator a certain small written slip of paper, which at once forbade the Court to proceed further with its sentence. How did we stand that? Mr. Macmillan was summoned to the bar, and was asked one simple question,—“Have you, or have you not, applied to the Court of Session to quash the judgment to which this Court has come in the matter relating to yourself?” Mr. Macmillan gave an answer to the question, but wished to follow it up by explanation, but the Church would probably hear no more, and, instead of suspending him from the ministry, they proceeded forthwith to depose him.”

Mr. Macmillan's connection with the Free Church had now terminated. She had found him unfit any longer for the office of the ministry, and suspended him from the exercise of its duties. He had attempted to bring in the arm of the civil law to crush her authority, and she had cast him altogether out of her communion. He was no longer either office-bearer or member in her communion, but had become as “a heathen man and a publican.” He now took the course which has issued in a daily increasing agitation over Scotland. Avoiding the technicalities of Scottish law, and the details of the process, we may represent what Mr. Macmillan did as amounting in substance to this:—He brought an action against the Church in the civil court, in which he asked the court to reverse the sentence of the Church, to replace him in Cardross as Free Church minister there, with all his former rights and privileges, and to give him heavy damages for the injury done in the meantime to his character, feelings, and worldly circumstances. The ground on which he petitioned the court to reverse his sentence was not that it was unjust, but that there was an *informality* in the proceedings which brought it about. On the ground of this alleged informality he asked the civil magistrate to interfere, to reverse the sentence pronounced by the Church, to re-instate him in the position and privileges of which that sentence had deprived him, and to compel the Church to compensate for the disadvantage which, in the meantime, he had suffered from its operation.

So much for the doings of Mr. Macmillan. Now for the attitude assumed by the Free Church.

The Free Church is perfectly aware that the charge of informality in her proceedings is groundless. They were regular and formal throughout. But though quite prepared to show that the alleged flaw cannot be found even in

the technicalities of her proceedings, she refuses to plead this in her defence before the civil court. She declines to argue the question of Mr. Macmillan's guilt or innocence, or of the correctness or incorrectness of her proceedings in the case before that court in any shape or under any pretence. She does not regard herself as responsible to the civil authorities of the land for her spiritual doings, and she does not regard them as competent to call her to account for them. In all spiritual matters her sentences must be final—unalterable until altered by herself. The grounds are shortly these:—

I. *The civil magistrate has no authority to interfere with the spiritual affairs of the Church.* Whom she admits to or excludes from membership or office-bearing in her communion, and why and in what way in any case she does so, it forms no part of the magistrate's business to review. The question she puts to the magistrate is as follows:—'What right or authority have you to interfere in this matter? We have been engaged in the performance of a purely spiritual duty. We have determined that one of our number shall no longer minister the Word or the Sacraments to Christ's people in this Church. We have the authority of Christ for exercising this power. Be our decision right or be it wrong, what authority have you to interfere with it, and whence is your authority derived? Do you answer, *the State*, then we ask, what do you mean by *the State*? If you mean the Government and Legislature, we again ask, what is their authority? If you mean the whole body of the nation, we still ask, what is their authority to interfere in the determination of the affairs of Christ's house? In these matters we recognise no laws except those derived from the Word of God, and we recognise no office-bearers authorised to administer these laws except those whom the Word of God commissions. If you can show that Christ has commissioned you to rule over his Church, we submit, otherwise not. You fifteen judges of the Court of Session are no more to us in this matter than fifteen men picked at random from the street. You have not been ordained or set apart in any competent way to rule in our house of the Lord. The mere fact that the Government or the nation have appointed you to administer the laws that regulate their civil matters gives you no authority to interfere in the Church's spiritual matters. Though Lords and Commons, backed by the whole population of the country, were to side with you, that leaves the question of your authority as it was. The country and its government can point to no authority received from Jesus Christ to rule in his house, and what they have not themselves they cannot transmit to or confer upon you.'

II. *While the civil magistrate has no authority to determine spiritual matters, the Christian Church has.* Mark what the Free Church does and what she does not claim. She claims no power over the property of men, and no exemption from the laws which regulate the possession and use of property. The Church may possess, or be entrusted with the management of property, and may stand in the relation of debtor or creditor. Should any question arise whether the Church is due money or property to another, or is managing legally property entrusted to her for some purpose, or has so injured some one as to be liable for damages, she considers the civil court entitled to determine. As a possessor of property, or trustee, or debtor, or creditor, she is under the jurisdiction and surveillance of the civil power. She claims further no power over the lives of men, no power over the liberty of men, no power to defame the character of men, or exemption from the law of libel, which protects the character of men. She claims to be empowered by Jesus Christ to determine who may and who may not be members or office-bearers in her communion. She claims to be His executive, and to be

responsible to Him, and to Him alone, for her spiritual transactions. Suppose that the Lord, when in the flesh, had dismissed one of his apostles from the apostolate. The disciple thus dismissed might have complained to the Roman magistrate on the ground that his character and trade amongst his brethren were injured, and that nothing would compensate short of restoration to the office of which he had been deprived. Previously his adhesion to Christ had brought him the displeasure of those siding with the Pharisees and Sadducees. Now his dismissal, while it did not regain the favour of these, had brought him into discredit with his Christian brethren. He, therefore, prayed the Roman magistrate to reinstate him in his apostolate, *i. e.*, compel Christ to do so. Suppose the magistrate had granted his petition, would not Christ have repelled his interference, and shown, both by word and deed, that his "kingdom is not of this world," and therefore not subject to the potentates of this world? Now, it belongs to the Church to admit to or exclude from membership or office in her communion, just as it belonged to Christ when on earth. He has delegated this power not to the State but to the Church.

Had Mr. Macmillan simply sued for damages for alleged injury done him by the Church, the competency of the court to take up the case would not have been questioned. But when he asked the civil magistrate to restore him to his ministry, he asked him to do what the Church cannot admit the right of any civil authority even to contemplate the doing of.

Such, in general, is the plea of the Free Church. One judge has decided against it. From his judgment she has appealed to that of the judges of the inner-house, and their verdict is daily waited for.

THE LATE DR. JOHN BROWN, OF EDINBURGH,

Professor of Exegetical Theology to the United Presbyterian Church.

A SAINTLY ancestry is the noblest pedigree, and the most valuable influence for good that can enhance a heritage. Just as the natural likeness of the departed is reproduced in successive generations, so is the spiritual. Grace, though not directly communicable from sire to son, has often found its channel in Christian nurture; and parental training has been amply rewarded in the blooming piety of a child. The godly can trace their earthly genealogy further back than the worldly. The seed of the righteous really possess the earth; they often also adorn the Church, and from age to age keep up the memorial and reproduce the virtues of the honoured dead.

The family of John Brown, of Haddington, have done this in an eminent degree. They have kept alive the lamp of the sanctuary for several generations. They have been "burning and shining lights." The three John Browns, who have brought the succession down to our own day, were holy and useful men in the Church. The first has a name familiar as a household word, by reason of his self-interpreting Bible, and the religious books he wrote. The second was a man of less intellectual calibre, but of devoted piety and considerable learning, who burned and shone as a minister and author in a rural parish of Scotland. The third passed away a few years ago, but his life has recently been given to the world.* He was born in the parish of

* "Memoir of John Brown, D.D." By the Rev. John Cairns, D.D., Berwick-on-Tweed. Edinburgh: Edmonstone & Douglas. 1860.

Whitburn, on July 12th, 1784. He was early dedicated to the Lord by the faith and prayer of his godly parents, and seems to have been sanctified from infancy. Nature and grace developed together—one of the most beautiful features of home piety. All he saw in the life and habits of his parents, all he learned from their instructions, presented religion in its loveliest and most impressive aspect. His opening faculties received it, and his forming character was moulded by it. When fourteen years of age, he took his place at the Lord's table as a confessed disciple, much to the joy of his father, and in answer to the prayers of his mother, who did not live to witness it.

Mr. Brown received so good an education at home and in neighbouring schools, that he was able to enter the University of Edinburgh in his thirteenth year. He pursued the study of theology under the Rev. Dr. Lawson, of Selkirk—"the Christian Socrates," as he was called—who presided over the Divinity Hall of the Secession Church, to which the Browns all belonged. During this period he taught a school with much appreciation, and thus spared the small stipend of his father the expenses of his collegiate course. In the academic circle much interest was taken in him from his ancestral ties; and Dr. Lawson at one time recognised the young man's exercises to be "full of good Scripture matter, as a leaf of his grandfather's dictionary;" and at another feared lest, if he came short, people would say, "How much better he would have turned out had he studied under his grandfather."

Well skilled in Puritan theology, and highly cultivated by modern literature, John Brown the third came forth from student life to the pulpit with most respectable attainments. He was fitted to carry forward the excellences of the first of his name, with all the advantage of a higher culture and adaptation to his age. He received his license to preach on the 12th of January, 1805, and after a very short probation was called both to Stirling and to Biggar. The competing calls came up to the Synod for decision, and Biggar was assigned to Mr. Brown.

In the town of Biggar, in the Upper Ward of Lanarkshire, he laboured for seventeen years, and was a faithful minister over an affectionate people. He was eminently a student of the Scriptures, and prepared his discourses with great care. He made his pulpit his "throne," as the saintly Herbert counsels his "Country Parson;" and devoted his best powers to occupy it well. "He accustomed himself," says Dr. Cairns, "from the beginning to make everything as perfect as possible, and almost never re-wrote his discourses before delivery. He never permitted himself to extemporise, even when addressing the most casual audience." His peculiar *forte* was exegesis; and he cultivated this in his rural studies, so as to lay the foundation for his future eminence in that department. In these days people did not weary, though their minister continued year-after year upon the same book of Scripture. Indeed, preachers so often gave whole bodies of divinity upon one verse, that it was quite an event, occurring only once a quarter, to hear a new text. The following entry in Dr. Brown's journal will indicate his laborious and thorough work:—"Began to lecture—John's Gospel, June or July, 1807; concluded it October, 1813—six years and three months; during the same time delivered 106 lectures on the first 41 chapters of Isaiah; making in all 227 lectures."

Though a close student, Mr. Brown did not neglect his flock. Pastoral visitation from house to house took up much of his time, as his people were scattered. District gatherings for catechising were also regularly held; he thus "rightly divided the word of truth," and endeared himself to all his flock, who greatly increased under his care.

One of the interesting features of his early labours was the missionary spirit with which he sought to imbue his people. That period was the birthday of modern missionary societies, and Mr. Brown entered so warmly into their evangelistic enterprises as to raise congregational collections to aid them. His zeal in this cause soon attracted public attention, and we find the Secession minister of Biggar preaching the annual sermon in his own metropolis for the Edinburgh Missionary Society, in 1816, and for the London Missionary Society, in 1821, in imperial London.

In 1807 he entered into the marriage relation, and found a congenial partner; but in 1816 he was bereaved of his wife. He felt his loss deeply then and throughout all the time he remained at Biggar.

During the latter half of the seventeen years of his country pastorate, Mr. Brown appeared before the public on several occasions as an author. We shall refer to these efforts when we give a summary of his literary labours.

In the year 1822 he was translated to Edinburgh, to succeed the Rev. Dr. Hall in Rose Street Church. He was then in his thirty-eighth year, and in the full vigour of his manhood. His style of preaching attracted a large audience; and many not accustomed to attend Seceding meeting-houses became frequent hearers. In the metropolis of his country he found social fellowship of the most superior kind, and he was fitted to adorn the circles to which he had ready entrance. After seven years' ministry in Rose Street, he was called again to succeed Dr. Hall in Broughton Place. In his new sphere a large tide of prosperity followed him. He soon gathered round him some 1,200 communicants, and a regular audience of 1,600—as many as the church could hold. He continued his practice of giving an expository lecture in the morning, when all his exegetical ability came out. In the afternoon he preached a more didactic sermon; but his keen analysis was manifest even amidst his glowing paragraphs and earnest appeals. Many ingenuous youths, not a few of them students, received life-long impressions from his able and faithful ministry. Dr. Brown ministered to this congregation until his death in 1858, though for sixteen years he had the assistance of a colleague of distinguished ability.

In 1834 he was appointed Professor of Exegetical Theology to the United Secession Church. He entered upon this work *con amore*, and for twenty-three years met with the candidates for the ministry. The sessions occupied only two months in each year, and stretched over five years. Much work was done, however, in the limited time. He inaugurated a new era in the Divinity Halls of Scotland. The critical study of the sacred word, for which the Presbyterian clergy of Scotland were once well equipped, had been much neglected. As a master of the art, he sought to create a taste for it, and to aid the rising ministry to cultivate it. The zeal with which he entered into his class duties infected his students, and he succeeded in gaining many to his favourite pursuit. He was to them all a father and a friend. He had an *apparatus criticus* quite equal to his office. The sacred languages and their cognate dialects were sufficiently at his command. His library was full of editions and versions of the Scriptures, and with treatises of commentators belonging to Patristic, Scholastic, Reformation, Puritan, and Modern ages. There was scarcely any writer on exegesis with which he was not familiar, and scarcely a text in the Bible on which he had not formed a critical judgment. The grand aim of his study, his ministry, and his professorship, was to ascertain the mind of God in his Word. There could not be a nobler consecration of learning.

Though so studious and academic, he did not escape the controversies of his day, or pass unscathed amidst the strife. In the Apocrypha agitation he

occupied a conspicuous place, and on the Voluntary question he held the utmost anti-state church views, and suffered the spoiling of his goods in holding them. The most painful controversy in which he took a part was concerning the Atonement. This arose in 1841, in connection with Mr. Morison, of Kilmarnock, whose views have obtained great notoriety. Considerable agitation prevailed in the Secession Church on the subject of the extent of the Atonement, not so much with regard to the redemption of the elect, as with regard to the general reference to the world to whom the Gospel is preached. Mr. Morison was condemned by the Synod, and soon adopted extreme Arminian, and even Pelagian views; but this did not extinguish the controversy. Dr. Brown was suspected of Arminian tendencies, and was publicly accused before the Synod. The libel was not proved, and the professor was acquitted of the charge of holding unsound doctrines. A minority, however, thought that some of his expressions were inconsistent with the received doctrines of the Church.

The ordeal through which Dr. Brown passed on this occasion was very trying, and he felt it deeply. Some of his expressions—clear enough, perhaps, to his own mind to be free from Arminianism, but not so to others—had afforded grounds for suspicion; but the subject was then thoroughly met, discussed, and exhausted. Dr. Cairns is of opinion that “the general results of the controversy were in a high degree salutary. The Gospel was not preached more freely in the pulpits of the church, for that was not possible. But relief was brought to many minds hampered and disturbed by the apparent inconsistency between a universal offer of salvation and a limited atonement on which to rest it; and an example was afforded of Christian large-heartedness and clarity, in giving to the terms of ministerial communion the intact comprehension consistent with truth and sincerity.” There can be no doubt that the offer of salvation is universal. The atonement has also an infinite efficacy. These are sufficient warrants for a frank and honest proclamation of the Gospel, and any one holding the Westminster Confession is as free thus to preach as were the apostles themselves. No Arminian can preach a fuller or a freer Gospel than a Calvinist of the Westminster creed.*

Dr. Brown began Christian authorship while residing at Biggar, and from time to time continued to send forth works of considerable ability. Up to the year 1848 as many as thirty-nine separate publications had flowed from his pen. Most of them, however, were sermons, pamphlets, and sketches, which were in their nature ephemeral. It was in the year just noticed that his theological authorship began. From that period until his death he continued to issue those exegetical works which have made his name famous as a divine. The first was “*Expository Discourses on the first Epistle of Peter,*” in three volumes. During sixteen years he had been occupied with their delivery to his congregation. He had also read them to the students under his care. For fulness of exposition, nicety of critical analysis, evangelical unction, and practical application, they have not a superior. Akin to these was his next work, “*The Discourses and Sayings of our Lord Jesus Christ,*” in three volumes. This study had been begun forty years before, and had occupied his mind throughout that lengthened period. In 1850 appeared “*An Exposition of our Lord’s Intercessory Prayer,*” a work of rare merit. In 1851 he issued “*The Resurrection of Life,*” an exposition of 1 Cor. xv. In 1852, “*The Sufferings and Glories of the Messiah*” were discussed in a volume of expositions on Psalm xviii. and Isaiah liii. In 1853 he published a work on the Epistle to the Galatians, “the fruit of almost incredible labour,

* On this question our readers may consult with great profit Dr. Candlish’s able volume, which is quite to our mind.

not less than a hundred and fourteen critical and hermeneutical treatises, according to his own statement, having been consulted by him in the course of his preparations." This was followed by a volume on the Epistle to the Romans, in 1857. Unfinished, there was in his desk, "An Exposition of the Epistle to the Hebrews," which, it is hoped, will yet be given to the Church through the press. Besides these, he published several volumes of discourses and lectures, and edited a few reprints of valuable theological works.

It now came near his closing scene. He had already buried a second wife, whom he had taken nineteen years after the death of his first. He had taken a part in important public matters—the union of two branches of the Secession in 1820, and the still greater union of the two churches of Secession and Relief, constituting the United Presbyterian Church, in 1847. He had enjoyed a jubilee of his ministry in 1856, when the highest mark of esteem was given him by his people, his church, and the Christian community generally. He had been honoured as a divine, having been made D.D. in 1830, and respected as a voluminous expositor of Holy Writ. He had passed about a thousand candidates for the ministry through his training, and had thus largely bequeathed his influence to succeeding time. Now, though continuing to love his work, and to labour at it, it became evident that the frame could not bear more tension or toil.

In 1857 he became very weak. Early in 1858 he began to sink. The word of God, which he had so closely and fondly studied, was his joy and support in his declining days. His remarks were full of holy unction and of ecstatic hope. "The sovereign love of God, the infinite atonement of the Redeemer, the omnipotent power of the Divine Spirit—that is sufficient for any; it is sufficient for me," was the utterance of his faith when about to die. In July, of 1858, he sent a farewell letter to his church. These words occur in it: "For my own part, looking onward to the judgment-seat, I must declare that I have no hope but in mere *mercy*, no dependence but on the 'testimony of God.' 'Sovereign grace,' as Rutherford says, 'is the port that I airt at.'" To his students he sent a copy of his grandfather's Address, with notes. He still loved the society of his books, and among the last he perused were "Owen's Meditations on the Glory of Christ,"—a study most appropriate before entering the beatific vision.

He fell asleep in Jesus on the 13th October, 1858. His funeral was attended by the magistrates of the city, the professors of the University, many ministers, students, and people, who all mourned as they realised the fact that a great man and a prince had fallen in Israel.

His early piety retained its beauty throughout the course of a long life. His was a career of unbroken Christian consistency. "His mind," says Dr. Cairns, "was of the Pauline type, with masculine intellect, ardent temperament, and unyielding will, brought under the decisive influence of the Cross, and expending all its energies in subduing other minds to the same obedience of faith."

The Presbyterian Church has reason to embalm the memory of this distinguished ornament of her ministry, and to be grateful to God for raising up one so eminently gifted by scholarship and grace for directing the studies of those who are called to expound the Holy Scriptures. On this field the battle of the faith has now to be fought, and it eminently becomes all preachers and students to be well armed for the conflict. Throughout his long career Dr. Brown had a pastoral charge, yet he found time for studies which have made him one of the most successful exegetes of the Word. All he did was directed to the one aim of his life, and he grudged no labour, whether of linguistic or critical research, in order that he might fulfil that aim. Blended

with this was the simplicity of a humble Christian, and the fidelity of a watchman on the towers of Zion.

Let the Presbyterian Church encourage scholarship in her clergy, and in the coming crisis it will be seen that those best prepared will be most influential in settling the convictions of inquiring minds, and in moulding the piety of the Church of the succeeding age. When Presbyterians unite together, which we trust they will soon do, they will be able to encourage the cultivation of Biblical and ecclesiastical literature more than at present, and they will be able to reward it. They could not do better than found an Annual Lecture, like those at Oxford and in London, where Episcopal and Congregational divines have brought forth valuable treatises on various branches of Theological Science.

Cheltenham.

R. S.

Extracts from New Publications.

PROTESTANT GALLEY SLAVES OF THE EIGHTEENTH CENTURY.

SOME years ago Admiral Baudin gave a description of the condition of the Protestant galley slaves in the eighteenth century, drawn from the best sources of information, while he was making a military inspection of the ports of Marseilles and Toulon.

One circumstance which lends additional interest to the researches and communications of M. Baudin is the fact that this superior officer of the French navy, who died a few years ago at Paris, a good Protestant and Christian, was born and educated in the Romish communion.

"The regulations of the galleys," he says, "were then excessively severe. This fact explains the vast amount of mortality in proportion to the numbers condemned. The convicts were chained in couples to the benches of the galleys, and they were employed in moving long and heavy oars, an exceedingly painful service. In the centre of each galley, between the benches of rowers, extended a kind of gallery, on which the overseers constantly walked, having each as a whip the nerve of an ox, with which they struck the shoulders of the unfortunate men who did not row with sufficient energy to please them. The galley slaves passed their lives on their benches; they ate and slept there, without being able to move farther than the length of their chain permitted, and having no other shelter from the rain and the heat of the sun, or the cold of the night, than a cloth, which was stretched as an awning over them when the galley was not in motion and the wind was not too violent."

Add to this the hideous livery of the con-

victs, the red cloak, the shaving of the hair and eye-brows, the cork gag, suspended round the neck; for in certain manoeuvres all the convicts were gagged. And to such sufferings, to this horrible coupling with the vilest criminals, thousands of men were condemned whose only crime was their religious belief, their fidelity to a proscribed worship. Extreme youth and grey-headed age were mingled there, for on the benches of these hateful floating prisons were seen young lads of fifteen and octogenarians.

Among the latter, in 1753, was Isaac de Grenier de Lasterme, an ennobled glass manufacturer of Gabre, in Languedoc, sentenced to the galleys for life for attending religious meetings. Isaac de Lasterme was not the first nobleman clothed by his persecutors in the infamous garb of the galley slave: witness the Baron de Salgas, the respected chief of one of the most ancient families of the Cevennes, condemned, in 1703, on a false accusation of holding communication with the Camisards. As for M. de Lasterme, his only crime was, that he had been seen peaceably attending the meetings for worship, a common and trifling offence. In the condemnation of this septuagenarian in 1746, virtue, rank, and grey hairs were all smitten at once. Like his predecessor at the galleys, the Baron de Salgas, he accepted his fate in the spirit of a Christian martyr.

"We see by your letter," wrote M. de Lasterme to the Pastor of the Desert, who had been commissioned to convey to the sufferers at Toulon consolation and assistance from their brethren, "we see the concern you feel for the poor Protestant captives. . . Our circumstances depend on those who are placed over us, and vary according to the caprice of their whimsical and ferocious tempers. You have had, sir, a statement of the clothes which are given us, with which we have to endure the rigour of the cold and the heat of summer. Occupied in the labours of

which you have been informed, having no food but bread and water, we can only obtain any amelioration by paying a halfpenny every morning to the keepers; without this we are liable to remain fastened to a beam by a heavy chain. If the honoured society at Marseilles did not give two halfpence to each, the greater number of us would be subjected to this cruel punishment: there are many whose more pressing necessities oblige them to submit to it. . . . I pray that the great God may crown the grace he has communicated to you with more grace; that he may sustain you in your labours and prosper the talents he has given you for the glory of his name. I have the honour to be, sir, with all the respect which I owe to your character, your very humble and obedient servant, Lasterme. I beg you to pardon, at my age, the interlineations and other defects of writing."

Alms for the captives were collected not only in France, but also in foreign countries, Holland, Germany, and Switzerland. The refugees who had found on a friendly soil peace, security, and religious liberty, did not forget their less fortunate brethren. The pulpits, sent forth fervent prayers and eloquent appeals on behalf of the confessors suffering for the faith, and the lapse of time did not exhaust the charitable solicitude of their Christian brethren.

It was not till 1775, at the beginning of Louis XVI.'s reign, that the galleys released their two last Protestant prisoners, Antoine Rialle, a tailor, condemned for the offence of attending a religious meeting, and Paul Achard, for having concealed a minister from pursuit. These victims owed their deliverance to the active efforts of Court de Gébelin, the son of the illustrious Pastor Antoine Court. The learned author of "*Le Monde Primitif*" combined with his literary labours the functions of agent in Paris for the churches, and was thus able to render numerous and signal services to his fellow Protestants.

But it was not men only who suffered for the persecuted Protestant Church: How many daughters were torn from their mothers! How many mothers torn from their children! Corresponding to the convict prisons of Marseilles and Toulon, stands the dismal Tower of Constance, with its unfortunate prisoners. . . . There we shall find the same barbarity and the same courage.

Near Aigues-Mortes, and at a little distance from the Mediterranean, rises the massy fort called the Tower of Constance; it is 100 feet high and 200 feet in circumference. The interior forms two circular rooms, situated one above the other. An opening in the centre of the floor forms a communication, between the upper and lower apartment. The former has also an aperture

in the ceiling, issuing upon the platform of the tower. Besides these two openings for air, the two rooms are only lighted by narrow loop-holes, pierced through the vast thickness of the walls. It is just possible to read there when the eye has been accustomed to this funereal twilight. Here languished, year after year, unfortunate women who were nearly all apprehended, like the prisoners at the galleys, for the sole fact of being present at religious meetings.

We possess a list of twenty-five Protestant women who were prisoners there in 1754. This list, written by one of the unfortunate inmates, who had herself been detained there twenty-four years, is in a handwriting trembling and ill-formed, but still legible; we will give some of the particulars contained in it.

Anne Saliège, daughter of the late Antoine Saliège, a labouring man, of the diocese of Monde, seized in her house by order of the king, on account of religion; aged sixty-five years; in prison since 1719. (Her captivity had lasted thirty-five years).

Marie Beraud, of the diocese of Viviers, blind from four years of age, seized in her house by order of the king, on account of religion; aged eighty years; a captive since 1727. (This poor blind woman had been in prison twenty-seven years, having been confined there when fifty-three years of age.)

Madeline Ninard, widow of Antoine Savanier, a master-mason, of the city of Nismes, seized for having attended a prayer-meeting; sixty-five years old; a captive since 1739. She has four daughters. (Here, then, is a widow snatched away from her four daughters. Who took charge of these children thus doubly bereaved? Doubtless they were committed to some convent, in order to be taught to curse the religion of their mother.)—*The Pastor of the Desert and his Martyr Colleagues.* Nisbet & Co. 1861.

A ROSS-SHIRE MINISTER AND HIS COADJUTOR.

"ON the night of his first arrival at Lochcarron, an attempt was made to burn the house in which he lodged, and for some time after his induction, his life was in constant danger. But the esteem he could not win as a minister, he soon acquired for his great physical strength. The first man in Lochcarron, in those days, was the champion at the athletic games. Conscious of his strength, and knowing that he would make himself respected by all, if he could only lay big Rory on his back, who was acknowledged to be the strongest man in the district, the minister joined the people

on the earliest opportunity at their games. Challenging the whole field, he competed for the prize in putting the stone, tossing the caber, and wrestling, and won an easy victory. His fame was established at once. The minister was now the champion of the district, and none was more ready to defer to him than he whom he had deprived of the laurel. Taking Rory aside to a confidential crack, he said to him, 'Now, Rory, I am the minister, and you must be my elder, and we both must see to it that all the people attend church, observe the Sabbath, and conduct themselves properly.' Rory fell in with the proposal at once. On Sabbath, when the people would gather to their games in the forenoon, the minister and his elder would join them, and each taking a couple by the hand, they would drag them to the church, lock them in, and then return to catch some more. This was repeated till none was left on the field. Then, stationing the elder with his cudgel at the door, the minister would mount the pulpit and conduct the service. One of his earliest sermons was blessed to the conversion of his assistant, and a truly valuable coadjutor he found in big Rory thereafter."

HONESTY THE BEST POLICY.

"The minuteness with which he described the feelings and habits of his hearers, and the striking confirmation of his doctrine, often given by the Lord in His providence, gave an extraordinary influence over his people. Preaching, on one occasion, against the sin of lying, he counselled his people to refrain, in all circumstances, from prevarication and falsehood, assuring them that they would find it their best policy for time, as well as their safest course for eternity. One of his hearers, conscious of having often told a lie, and finding it impossible to believe that it could always be wise to tell the truth, went to speak to the minister on the subject. He was a smuggler, and while conversing with Mr. Lachlan, he said, 'Surely, if the exciseman should ask me where I hid my whisky, it would not be wrong that I should lead him off the scent.' His minister would not allow that this was a case to which the rule he laid down was not applicable, and advised him, even in such circumstances, to tell the simple truth. The smuggler was soon after put to the test. While working behind his house by the wayside, on the following week, the exciseman came up to him, and said, 'Is there any whisky about your house to-day?' Remembering his minister's advice, the smuggler at once said, though not without misgivings as to the result, 'Yes, there are three casks of whisky buried in a hole under my bed, and if you will search for them there you will find them.' 'You rascal,

the exciseman said, 'if they were there you would be the last to tell me;' and at once walked away. As soon as he was out of hearing, and the smuggler could breathe freely again, he exclaimed, 'Oh, Mr. Lachlan, Mr. Lachlan, you were right as usual.'" —From "*Days of the Fathers of Ross-shire.*"

OLD ELWES, THE MISER.

MISERS often succeed in accumulating a great deal of money, only to make themselves wretched, and to die almost of starvation. Here is an account of a well-known miser, and of the little good he got from his money :—

The extent of his property in houses was so great, that it naturally followed that all his houses would not be let at the same time. Some, as a matter of course, would remain unoccupied; and hence it was his custom, whenever he came to London, to take up his abode in the first one he found vacant. In this manner he travelled from street to street; for when any tenant wanted the particular house in which he was at the time, he made no hesitation in yielding it to the applicant, and betaking himself to some other. This was no great difficulty for a man who so little encumbered himself with furniture. A couple of beds, the like number of chairs, a table, and an old woman, comprised the whole of his household appointments. None of these, except the old woman, gave any trouble, and she was afflicted with a lameness that made it no easy matter to get her into motion as quickly as he wished. Moreover, she had a singular aptitude for catching colds, and no wonder, considering what she was exposed to; for sometimes she was in a small house in the Haymarket, then in a great mansion in Portland Place; sometimes in a little room with a coal fire, at others in apartments of frigid dimensions, with oiled papers in the windows for glass, and with nothing to warm her, save a few chips that happened to be left by the carpenters.

The scene which terminated the life of this poor drudge is not among the least characteristic anecdotes recorded of Mr. Elwes. Nor, strange as it seems, can its correctness be doubted, since its truth comes to us on the authority of Col. Timms, a favourite nephew of the old miser, and one more inclined to soften than to exaggerate his uncle's defects. Mr. Elwes had come to town in his usual way, and taken up his abode in one of his empty houses. The Colonel, who wished to see

him, was, by some accident, informed that the old man was in London, though of his actual whereabouts he could get no tidings. In this dilemma he inquired for him at every place where he was most likely to be heard of—at Hoare's, the banker, at the Mount coffee-house, and at others of his usual haunts, but to no purpose. At length, a person whom he met accidentally, recollected seeing the miser go into an uninhabited house in Great Marlborough Street. Thither, accordingly, the Colonel repaired, and to follow up the clue thus obtained, got hold of a chairman; but no intelligence could he get of a *gentleman* called Mr. Elwes. A pot-boy, however, remembered that he had seen a poor old fellow open the door of a stable and lock it after him; and, upon being further questioned, his description of the stranger perfectly agreed with the usual appearance of Mr. Elwes; and when the Colonel, after repeated knocking, could obtain no answer, he sent for a blacksmith, and ordered him to pick the lock. This being easily accomplished, they entered the house together, and found all in the lower part dark and silent. On ascending the staircase, however, they heard the indistinct moanings of some one apparently in great pain. Following the sound, they came to a room where, upon a pallet-bed, was stretched out the figure of the miser, who, to all seeming, was well-nigh at the last gasp; but upon some cordials being administered by an apothecary hastily called in, he recovered enough to say, that he believed he had been ill for two or three days, and that there was an old woman in the house, who had herself been ill, but he supposed she had got well and taken herself off. At this intimation they found the old woman, the companion of all his movements, associate of all his journeys, stretched out lifeless on the floor, with no better couch than a mere rug.—*Sir Bernard Burke's Vicissitudes of Families. (Second Series.)*

The Sabbath School.

PRACTICAL SUGGESTIONS ON TEACHING.

A FAITHFUL and constant exhibition of fundamental doctrines will materially assist your efforts in the class. It will tend to withdraw the attention of your scholars from inferior objects, and thereby do much to prevent or remove prejudice; it will enforce, by the most influential and unchangeable

motives, a due performance of social duties; and it cannot fail, by the beneficial exercise of thought and reflection which it will continually demand, greatly to purify and strengthen the mental faculties.—The natural depravity of the heart and the indulgence of sinful habits, as the causes of present misery and destruction; the free mercy and inexhaustible love of God, as the sources of pardon and peace; the righteousness and death of Christ and the operations and gifts of the Holy Spirit, as the only means by which justification and sanctification can be obtained: these, with the eternal ruin of the ungodly, and the everlasting blessedness of the righteous, are the solemn and ennobling truths which you should faithfully and constantly exhibit to your scholars.

Meditate upon these subjects in private, until your heart is filled with a sense of their supreme importance; present one or more of the fundamental doctrines of the Gospel every Sabbath, and do it as if you felt the solemn responsibility of such an employment; inculcate the glorious truths as the words of God, rather than as the views of any particular section of the Christian church.

Make the Bible the foundation of all your instructions; and, while professedly teaching the doctrines of the Christian faith, see that its first principles are thoroughly understood: resolve that, to the utmost of your ability, every scholar in your class shall clearly understand the scheme of redemption, and the way by which alone salvation can be obtained; whatever truth you exhibit, if it be possible, make that truth plain before you leave off; for what is not understood cannot be fully believed or perseveringly followed. The saving power of divine truth can only be conveyed to the heart by the Spirit of God; but a knowledge of the truths of revealed religion is communicated to the understanding, and impressed upon the memory, through the agency of man.

The presentation of the Scriptures as *one* book should not be omitted, while the inculcation of its essential truths is constantly remembered. The whole Bible should, as far as practicable, be presented; and it is possible to do this, although every part may not be read in the class,

The sacred volume is often viewed as a collection of isolated tracts, preserved by good fortune out of a great number of "similar" writings. This, and the like mistakes, should be corrected, because the faith which rests upon an "imperfect" book, so preserved, must necessarily be very weak. The inquiries of intelligent scholars respecting the "lost" book of Jasher, the 3,000 proverbs, and the 1,005 songs of Solomon, and the details contained in the Books of the Chronicles of the Kings of Israel and Judah, should not be treated as impertinent or useless questions; but the opportunity should be embraced to show that these writings were not parts of God's revealed will, as the researches of learned men have so satisfactorily proved.

Instruction as to the design of the different parts of the Bible, and their intimate connection with each other, should also be imparted; because these branches of biblical knowledge are but imperfectly understood by many young persons: indeed the mean opinion often formed of some parts of the sacred volume, even by more advanced Christians, in consequence of the want of a more correct knowledge of its unity and perfection, is most lamentable. The Bible should, therefore, be constantly presented to the scholars in the scripture-classes, as the entire and complete revealed will of God; and the importance of those genealogical and ceremonial details, which are considered by some persons almost useless, should be occasionally shown. For, while the wisdom and goodness of God, as manifested in the revelation of his will, are the themes of many recited hymns, a distinct perception of the value and the unity of the precious book is not an ordinary attainment among Sunday School children. Let not precise instruction on this point, therefore, be neglected; because a just appreciation of the source from whence our knowledge of the will of God is derived, and a clear perception of its authenticity and completeness are most desirable, if they be not absolutely necessary, to ensure intelligent reverence and constant obedience.

A thorough determination to make scholars strictly moral should be manifested, as an essential feature in the instructions of every Scripture-class. The state of morals among the poor is

most terrible; and many Sunday School teachers, especially those drawn from the higher ranks of society, have no adequate conception of the dreadful condition in which multitudes of human beings are carelessly living.

If their sad state was realised, then definite instruction on the subject of morality would not be so frequently omitted in Scripture-classes; nor would a few outbreaks of depravity on the Sabbath-day drive teachers from their posts; but a more general attention to this necessary part of Christian education would be given, and more devoted attempts would be made to prevent children from falling into open and shameless immorality. The mournful description of the bad conduct of a scholar was followed by a resolution worthy of a Sunday School teacher—"But I am determined to fill his mind to the very brim with religious truths; for I am assured that this knowledge will restrain his evil propensities, and make him outwardly moral, if the influences of the truths do not one day burst upon him, and overwhelm the depravity and stubbornness of his heart." Not only form such a determination as this, but make it evident to your scholars, by the suitability and the earnestness of your instructions. Listen not to the well-intended, though fallacious declaration, that nothing is done if the scholars are not made decidedly religious; the restraint from brutal and disgusting vices is something. To preserve human beings from sinking far below the level of brutes, is at least a philanthropic pleasure; for such an act will at least prevent a moral pestilence, if it does not prepare the way for perfect restoration and future blessedness.

Let your scholars, therefore, know the present consequences of sin, as well as its future punishment; show to them, again and again, its immediate effects, in the destruction of happiness and character; its remote consequences, in the loss of health and friends; and prove to them, by facts with which they are familiar, the truth of all your statements: tell them of the blessings which flow from honesty, temperance, industry, and prudence; use your influence to make their characters lovely as well as honourable; and let them be thoroughly persuaded that, as far as your devoted exertions can effect such

a result, you are determined to make them strictly and invariably moral.

An unconquerable desire after the immediate conversion of every scholar, and the advancement of the whole class in eminent piety, is the secret power by which all the machinery of the Scripture-class is to be propelled. Without this unceasing and powerful influence, ultimate failure is almost certain; although some present advantages may be gained, and though many beneficial results may incidentally follow: every motive, therefore, that has been urged to induce attention to the minor parts applies with tenfold force when the mainspring is the object of concern. In your instructions, aim at the immediate conversion of each scholar; whatever can be done should be attempted at once, because a like favourable opportunity may never again occur. "Now is the accepted time." "Teachers sometimes live and teach, as if they hoped (and the hope is a faint one) that hereafter, some time hence, the truth of God is to make an impression, but that this result is not to be expected at present. Is this right? Do we pursue other ends in the same way? Can the minister of the Gospel preach so as to interest, cheer, alarm, or move his audience, if he goes on any other supposition than that he must labour for the conversion of his hearers at the present time? When can the conscience be reached, if not in childhood? When has God promised that the soul shall find him, if not when he is sought early? When will the Holy Spirit impress the heart which you are labouring to soften and subdue, if not when it is the heart of a child? Impressions may soon fade away, but they are easily renewed; and every time they are renewed, the soul is preparing to have them abide longer and longer."

That the religious impressions produced in childhood and youth are easily renewed, when they are not resisted or wilfully effaced, is a fact which should animate you amid apparent discouragements, and call forth your untiring efforts to promote the spiritual advancement of your whole class; by careful instruction, and an inspiring example, you may greatly assist in the formation of that robustness of character which is essential to eminent youthful piety. The dwarfish

and miserable Christianity, or, rather, its idle and selfish substitute, which so fearfully obstructs the progress of the Gospel, may, in no small degree, be ascribed to the indolent, grovelling, or bigoted conduct of professed leaders. Remember, it is not enough though your whole class embrace the offers of mercy, and abstain from the commission of known sins; a high standard must be set before each scholar, and each must be continuously invited and encouraged to reach it; advancement must be inculcated as an imperative duty, and a life of elevated piety shown to be the only path of security and peace.

But, influential and permanent, as well as immediate and exalted results, must also be sought; such results as will lead the souls entrusted to your charge to "run in the way of God's commandments." In your instructions, therefore, not only tell all your scholars to go forward, but go first yourself, and lead the way; show them by your conduct, as well as by your words, that present attainments, however great, are as nothing when compared with what may yet be acquired; encourage them by the prospect of the present, as well as the eternal reward; and so lead them onward, to an entire consecration of themselves to the service of God. Thus, striving with unconquerable zeal, by the diligent use of appointed means, to accomplish the great object of your labours, you may confidently hope that your whole class will, early in life, be converted to God, and steadily advance in holiness; that they will be prepared for times of difficulty and sorrow; and being fitted by eminent piety for important stations in the church, that they will abundantly glorify God in the world, become the instruments of widely extending his kingdom; and prove, at last, in heaven, your "crown of rejoicing" for evermore.—*R. N. Collins.*

"HE DOETH ALL THINGS WELL."

I REMEMBER how I loved her, when a little guileless child,
I saw her in the cradle, as she looked on me and smiled;
My cup of happiness was full, my joy words cannot tell,
And I blessed the glorious Giver, "Who doeth all things well."

Months passed, that bud of beauty was unfolding every hour,
I thought that earth had never smiled upon a fairer flower,
So beautiful, it well might grace the bowers where angels dwell,
And waft its fragrance to His throne, "Who doeth all things well."

Years fled; that little sister then was dear as life to me,
And wrought in my unconscious heart a wild idolatry;
I worshipped at an earthly shrine, lured by some magic spell,
Forgetful of the praise of Him, "Who doeth all things well."

She was the lovely star, whose light around my pathway shone,
Amid this darksome vale of tears, through which I journey on;
Its radiance had obscured the light which round His throne doth dwell,
And I wandered far away from Him, "Who doeth all things well."

That star went down in beauty, but it shineth sweetly now,
In the bright and dazzling coronet that decks the Saviour's brow.
She bowed to the Destroyer, whose shafts none can repel,
But we know, for God hath told us, that "He doeth all things well."

I remember well my sorrow, as I stood beside her bed,
And my deep and heartfelt anguish, when they told me she was dead;
And oh! that cup of bitterness—let not my heart rebel;
God gave, he took, he will restore, "He doeth all things well."

THE SAVIOUR'S GRAVE.

"He made his grave with the wicked, and with the rich in his death."—ISA. liii. 9.

PROBABLY every careful reader of the Bible has been somewhat staggered by the apparent discrepancy between the above passage in Isaiah (liii. 9) and the account given by the Evangelists of the death and burial of Christ. The facts of the evangelical history seem quite opposed to the prediction of the prophet. The difficulty, however, seems to lie, not in the passages themselves, but in our present translation of the words of Isaiah.

Widely different interpretations have been given of this passage. That of Hengstenberg, a good authority in such matters, makes it read, "They appointed him his

grave with the wicked, but he was with a rich man after his death;" by which the prophet means to say, it was intended to cast the highest indignity upon the Messiah, in denying him the privilege of an honourable burial, committing him to the same grave with the wicked; but though his murderers thus appointed him his grave with malefactors, in the providence of God he was associated with a rich man after his death, receiving thus an honourable sepulture. The designs of men were frustrated, and the Saviour's body found a far different interment from that which his enemies had purposed.

Thus interpreted, how strikingly and perfectly is the language of the prophet illustrated by the recorded history of our Saviour's death and burial! How exact the fulfilment of the inspired prediction! What remarkable evidence we here find of the truth of revelation! For how could a pretender to inspiration, seven hundred years before the event occurred, conjecture of one who was to be executed as a malefactor, and with malefactors, and who, in the ordinary course of events, would be buried with malefactors, that he should be rescued from so ignominious a grave, and be laid in a rich man's tomb, with all the rites of decent, and even honourable burial? Have we not here conclusive proof that "prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost"?

JESUS OUR HIGH PRIEST.

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."—HEBREWS ii. 17.

As sinners, we need a priest. One that can make an atonement for our sins, reconcile us to God, present our prayers and praises, and so make and preserve peace. Jesus is all we need. He offered up himself a sacrifice for our sins, and thus made a glorious atonement. He reconciled us to God by his death, satisfying all the claims of law and justice, and opening a way for us to come back to God, with honour to him, and comfort to ourselves. God is now justified in forgiving our sins, in pardoning the foulest transgressor, that comes to him in the name of Jesus. He is before the throne, he has our names on his breastplate, and the censer of sweet incense in his hands. Into that censer our poor prayers, praises, and other services are put, and being purified and perfumed, are then presented to God. He made our peace by the blood of his cross, and he preserves peace between us

and our God, by his constant intercession. He is merciful, and therefore feels for us, and sympathises with us, under all our failings, infirmities, temptations, and sorrows. He is faithful, and therefore fulfils his engagements, does honour to his office, performs his word, and secures the present acceptance and eternal salvation of all who rely on his blood. God requires no more blood, he inflicts no penal sufferings, he is never influenced by wrath, but his nature

and dealings are all love toward those who believe in Jesus. My soul, I charge thee to renounce every other priest and sacrifice but Jesus and his perfect work; for by one offering he hath perfected for ever them that are sanctified. Christ alone is thy priest.

“We have not an high priest which cannot be touched with the feeling of our infirmities; but one who was in all points tempted like as we are, yet without sin.”—HEBREWS iv. 15.

Missions.

CHINA.

Rev. W. S. Swanson to the Treasurer.

Amoy, Feb. 25th, 1861.

MY DEAR MR. MATHESON,—As the mail is just about to start, I have only time to write you a very few lines; but, thanks be to God, these will contain some good news for those who are continuing to pray for us.

The week before last, Mr. Douglas and I started on Tuesday morning for Anhai, and got there safely and well. On the way up, on account of a contrary wind we had a good deal of detention, but this served to give the opportunity of preaching in some towns and villages on the way. I was very much struck with the vastness of the field that here surrounds us on every side. To me (as this was my first visit in this quarter) the sight of such a field, almost yet untouched, was calculated to impress me more than ever with the need of earnestness and zeal in this work. On arriving at Anhai I was cordially welcomed by all the brethren and sisters there. With *Song* and *Lat* I was particularly struck, and indeed with all who have as yet joined this little church. I would like much to tell you how much love they all displayed, if I had time, but now I cannot.

We baptized two converts on Sabbath. Mr. Douglas baptized the one and I the other. It was a solemn scene for me—the first I had baptized in China. His name I will not soon forget. He is called *Toàn*. Besides these, 23 inquirers were examined, 17 men and six women. Of these, we hope soon to be able to receive a considerable number. The Lord is thus, you see, not denying us His grace. I hope that many of you are praying specially for Anhai; do ask that, if it be the Lord's will, this Church may get rest from persecution. We re-

turned on Monday afternoon, having thus been nearly a week on this journey.

The small chapel we have opened in *E-ning-Kang* is still open, and we hope we will soon have to record some fruit from the effort in this direction.

On Saturday I went to Peh-chiu-a, staid there over Sabbath, and returned this morning. My tongue is beginning to loose a little now, and although I can do very little as yet, I hope, *from* that little, soon to be able to do more.

Mrs. Swanson has never had better health than since she came to Amoy. She is longing much to be able to speak Chinese, and to do something for Christ. She is able already to say a little.

You may easily conceive how much we feel the want of dear Mackenzie here: he has nobly taken what seemed to him the path of duty; and I believe the Lord will continue to bless him. I hope the Committee may be led to a like view with him.

Be so kind as show this letter to the editor of the “Children's Messenger.” I intended to have written him this mail, were it not that the steamer is just about starting.

With kindest love to you and yours,

I am, yours ever,

W. S. SWANSON.

The following deeply interesting letter from the Rev. W. C. Burns, was lately received by a private friend.

Yam-Chow, Feb. 23rd, 1861.

THE place where I now am is a village fully twenty miles to the N. E. of Swatow, and lying on the sea-shore opposite to the

Island of Namoa. Ten years ago, Mr. Lechler, a German missionary, was located here, but he met with so many hindrances in his position and work, that after some years he removed to another field in the neighbourhood of Hong Kong. In 1856, I spent ten days at Tang-Lang, a town within five miles distance of this place, but not hearing of any here who continued interested in the Gospel, I did not at that time visit it. It appears, however, that there was at least one man in whose heart the truth had taken root, and who, amid many trials continued to cleave to the Saviour. For some time past, this man, *A-Kee*, has occasionally visited Mr. Smith, and has appeared to grow in Christian zeal and devotedness. He came out to Swatow several times to invite me to visit his village, and at last, on the 5th of this month, I saw my way to come with him here. We got on without any serious hindrance a great part of the way, but when passing through Ching-Linn, a wealthy place of trade close to Tang-Lang, and three or four miles from this place, the people, but few of whom knew me, got excited by the cry that a foreigner had come, and we were soon surrounded by a mass of people who were disposed to treat me rudely, and insisted that I should go back with them and see their head man. I did not go without fears that I might be detained. However, to our glad surprise, when the head man saw our party he waved with the hand to allow us to go on our way; and at once the more fiery spirits shrunk back, and we proceeded to our destination with no inconvenience but a crowd of boys, who followed us for a mile or two clamorous for books. On this occasion I said that we meant to come again soon, to preach and distribute books, and that then they would all more fully know who we were, and what object we had in coming. And so, on Wednesday last (20th), I went to Ching-Linn, again accompanied by *A-Kee*, and Philhea, a native of this region connected with the American Baptist Mission. On this occasion, we were kindly received by some, but when we began to speak in the open air, a word or two of an inflammatory kind uttered by one man excited the latent feeling of hostility at once to foreigners, and to the Gospel, and we saw at once that we had better retire. A finely-dressed young man came up to me and angrily demanded what books these were I had in my hand, and when in one of them he saw the Saviour's name, he said, "And so you're teaching the people to believe in Jesus." I said "Yes," and on this, with angry threats he ordered us to be gone, and pursued us to the gate of the village. Encouraged no doubt by this, one of the fiery youths of the place collected a

few of his companions, and overtook us at the side of a pond, into which they seriously threatened to push us. However, in this they stopped short, and contented themselves with pushing us about, and taking away some part of our dress. As we slowly moved on, one man struck *A-Kee* rather heavily on the back of the head with a carrying pole, so as to cause bleeding; his cap had been previously taken away. And when again we got to a distance of a few hundred yards, we were overtaken by a party who rifled our pockets of what pleased them. After this we returned home, thankful that in their blind rage they had not been allowed to harm us in any serious way, and rejoicing that we had been counted worthy to suffer even the least indignity for the name of Jesus.

But what you will think the most wonderful part of the whole remains to be told. We had been at home little more than an hour, when a message was brought from one of the merchant Honggs, at Ching-Linn, to say that the principal things (as they thought the whole,) that had been taken from us were in their hands, and would be returned to any one we should send for them. Accordingly on Thursday, our landlord here kindly went with a list of all that we had lost, and with very trifling exception all the things were found and restored to us. In my own case I had nothing lost and nothing injured; and we hear that the showily dressed young man, who was the chief instigator of the attack, was the person called on to go round and find out the missing things. Among the things taken and again restored, is the knife which my dear mother sent to me in lieu of one which I lost by robbery in 1856, at *Nan-Yong*, seven miles from Ching-Linn, on the way to Swatow.

The people of this place (*Yam-Chow*), have received us very kindly, and from more than one place in the surrounding country, we have invitations to go and let them hear our message. The first Sabbath after our coming here was the Chinese New-year's day, and we had many about us who heard more or less of the truth, and exceeding all in interest were a large number of children, who were taken with the new colloquial hymns, and continued during the first few days of their year to recite and sing them with great zeal. A number of these dear children still continue to come in the evening when they are at leisure, and join quietly in our worship. The "Happy Land," both hymn and tune, is the great favourite here, as at *Foo-Chow*. There are also several women who have been devoted Buddhists, who are interested more or less in the Gospel, and one man who has excited our hopes, although for the last two days he

has, for some reason, not been with us. You will see from these statements that we are not without encouragement in entering anew on Mr. Lechler's old position. We have nothing now to fear from Mandarin interference; if only the people are friendly, we may go among them without hindrance. You will be happy to hear that Mr. Mackenzie has at last made up his mind and come down from Amoy to join the Tie-Chin mission. He is at Swatow, and seems to feel himself in some degree at home there, as both Mr. Smith and myself have formerly done, although the people are far from being uniformly friendly. One day there *A-Kee* and I, when speaking in the vicinity of a play, were in some danger of being abused by the rabble, and sometimes Mr. Mackenzie feels himself not quite at ease in going out to take his afternoon walk. Hitherto, however, none of us have been injured, and going out in the Lord's name, there does not seem to be much to fear. I had been getting Mr. Smith's house at Swatow finished, and just an hour after the workmen were done, on a Saturday afternoon, Mr. Mackenzie came. He was brought on shore from the steamer by some of the wildest of the people, and certainly met with an unusually kind reception both from them and others. We trust that he will be spared to be a blessing to many of the natives here, as well as to our own countrymen, to whom he preaches on board ship on the Sabbaths.

You seem to wonder that in my late letters I make no allusion to the Nankin rebels, about whom so much is at present said and written. My reason is probably this. I want to see whether they are at last to wage a successful war against the present rulers of China, or only continue as at present a horde of marauding plunderers in the country. I am not sure that the foreign authorities at Shanghai were wrong in refusing to allow them to occupy that city, and I think that any one who has carefully

watched their movements for the last ten years, will hope for almost nothing from them in the way of a permanent government, at least until they succeed in overturning the Tartar power at its seat. They have overrun and devastated nearly entire provinces, but have maintained a settled government almost nowhere except at Nankin, and there it is the government of a camp not of a country. But it is needless for me or others to give opinions on the matter; the communications lately published from those who have been at Nankin, enable friends at home to judge for themselves nearly as well as those who are in China, but are yet at a distance from the scene of conflict. Let us pray that soon an end may be put to the miseries of civil war in China, either by the success of the rebel movement, or in some other way which shall more subserve the best interests of this heathen empire.

As I shall not be able to write separately on this occasion to Mr. Matheson or Mr. Barbour, perhaps any part of the above which you may think suitable might be correctly copied and forwarded to them both, that they may know something of where I am, and how I am engaged. Since the colloquial hymns were printed we have got two additional ones ready, viz., "Just as I am without one plea," &c., and a missionary hymn, founded on "From Greenland's icy mountains," &c., both of the same measure as the originals. It is now getting late, (Saturday evening,) and as my messenger goes early on Monday morning to Swatow, I must conclude with love to all friends, and Christian regards to all who pray for the coming of God's kingdom in China.

(Signed) WM. C. BURNS.

My letters may now be addressed "Swatow," as we have now an English consul and a post-office.

Correspondence.

OUR HOME MISSION.—II.

To the Editor of the English Presbyterian Messenger.

DEAR SIR,—Notwithstanding your apology for the short-comings of the Home Mission Committee in the first branch of their labours—for the fact that during the past year of its existence it has done literally nothing—I

see no reason to retract any of my criticisms—confess with yourself that there is need for apology, holding, at the same time, that yours is insufficient.

Let me now proceed to offer a remark or two on the second department of their labours, viz., the *Supplemental*.

1. This, they tell us, is confined "chiefly to the rural districts." This

is a mistake. The largest part of their funds do not go to the rural districts. If we look into the accounts, we find that the Presbytery most dependent for supplement in the Home Mission is none other than the Presbytery of Lancashire. There are only two Presbyteries in the Church which have a preponderance of rural charges; yet these two, taken together, do not receive half of what is expended in this way. We must conclude, therefore, that this part of their labours is chiefly confined to poor congregations in towns.

2. The impression which is often conveyed is that these charges are heavy burdens; are taxes upon larger congregations, of which they have a right to complain; and often is the assurance reiterated that the present "powers" will be wiser than the past, and take good care to plant charges only where they will *pay*. Now, if the older Committees planted charges in unfortunate localities, they at least saved themselves from the charge which, as has been shown, may with justice be brought against our wiser Committee of doing nothing at all in the way of Church extension. But we would like to know if it be the principle of Christ's kingdom to preach the Gospel only where it will *pay*? We can find nothing of such a law in the Scripture at least. Would, again, our wealthier congregations prefer it, look upon it as the very *beau ideal* of a Church, were there no poor congregations to help? Then we can only say there is a wide gulf between Christ's will and theirs. It is an arrangement of Divine Providence: "The poor ye have with you always." And if we are to carry out the unholy principle in opposition to this, let us begin by casting out of our churches all the members, however pious and useful, who are not able to pay; and then, to be consistent, the poor congregations will get the cold shoulder next.

3. Are the poorer congregations *only* burdens on the Church? We speak not, as we fear it would be vain to the class we are reasoning with, of the spiritual blessings they are able to send back to those who assist them. But even in directions which will be better understood, it would be easy to prove their value. They send, for instance, into large towns the very best members which these congregations pos-

sess. The minister of the large congregation is inclined to boast of his success, but the fact is, most of his success is directly traceable to the labours of the poor country minister. He is more of a pastor than the town minister. He has carefully trained up those noble youths who make themselves useful in large congregations. He has imparted to them their attachment to the Church. And thus the town minister is really a debtor to the country minister. Again, the best town ministers have obtained their capacity for usefulness in these smaller charges. Some of the ministers in the Church who have at this day the largest salaries once could be satisfied with their congregations contributing £50 a year to the Sustentation Fund.

4. But we have too many small charges? Not so. Our proportion is smaller than that of any other Church in the British Isles. We say this advisedly. Try the Free Church of Scotland. There are in that Church 788 charges. Of these, 466 contribute to the Sustentation Fund less than £100. The average cost of each of these congregations to the Church is £75 per annum. Where is the solitary congregation among us which is supplemented to this extent? Again, of the aid-receiving congregations, 110 average, as contributions to the Sustentation Fund, £35. Among us there is at most only one congregation which could have been numbered among this class. Then what would some of our friends think of £103 being given by way of supplement to these 110 congregations? Let any one compare these figures with ours, and then say whether our proportion of small congregations is anything like so great as that of our neighbours.

As I cannot venture to trespass farther upon your space, I beg to conclude.

Yours, &c., _____

LOTTERIES.

To the Editor of the English Presbyterian Messenger.

SIR,—As lotteries are so common at bazaars in connection with the Church, and seeing the great evils which result therefrom to the Church and the world, I crave a space in your "Messenger" for the insertion of the following remarks:—

"The lot is cast into the lap, but the whole disposing thereof is of the Lord." Prov. xvi. 33. "Therefore Saul said unto the Lord God of Israel, Give a perfect lot." 1 Sam. xiv. 41. Here we have a direct appeal to the Lord, who disposes of the lot as he will. Indeed, I question there is such a thing as chance. The following texts seem to teach there is not. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" showing that the most insignificant things are not left to "hap hazard," but their every movement is controlled by the great Disposer of all things. "And one of them shall not fall to the ground without your Father." "But the very hairs of your head are all numbered." Again, "For promotion cometh neither from the east nor from the west, nor from the south, for God is the judge: he putteth down one and setteth up another." Psal. lxxv. 6, 7. And again, "A man's heart deviseth his way: but the Lord directeth his steps."

2nd. During God's theocratic government of the world, the Lord was pleased to use the lot as a medium of conveying his will in the settlement of important questions, as in the division of the land among the tribes of Israel. "The land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few." Numb. xxvi. 25, 26. Also in the case of Achan. "In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof. . . . And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken." Jos. vii. 14, 18. And again, when the people rejected God, and would have an earthly king to reign over them, they had recourse to the lot. "And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul, the son of Kish, was taken." 1 Sam. x. 20. The setting apart of the scape goat is another instance. The great Head of the Church is pleased also to permit the use of the lot in directing the affairs

of his spiritual kingdom, such as placing ministers, elders, and deacons. Not that we may have what we think best, but what pleases *Him*, and what *He* knows is best for us. "And they gave forth their lots and the lot fell upon Mathias, and he was numbered with the eleven Apostles." Acts i. 26.

The lot, then, is a solemn thing, and when properly used, valuable, but when abused is fraught with direful consequences. It may be quite lawful to appeal to God to appoint a king, but very unlawful to appeal to him to appoint what is to be the "trump" card. It may be proper to appeal to God to decide who the Achan is in the camp; but certainly improper to appeal to him in this dispensation to decide who stole this or that trifle. It is quite right to appeal to God to decide what congregation shall possess a certain minister, elder, or deacon, but certainly very sinful to appeal to him to decide who shall be the possessor of a certain *twopenny* doll, a cushion, or screen. And yet this is the very thing we encourage at our bazaars, believing that so small a matter is nothing when compared with the object in view; that the means, however questionable, and condemned by the law when connected with the tavern, is sanctified and proper when connected with the Church. Ah, God never works by questionable or sinful means. No! God's blessing does not rest there.

The minister is raising his voice against sin on the Sabbath, and countenancing it in the lottery through the week, telling us that "all unrighteousness is sin," and yet winking at unrighteousness at the bazaar. But it is not the mere appeal to the Almighty that is the sin of gambling. It is the unholy feelings and desires which it engenders, such as covetousness, selfishness, exulting at the disappointment and envying at the success of others; the inordinate thirst for gain without giving an equivalent, which often leads to the most heinous crimes, such as untruthfulness, thefts, and even murders. Then there is the example to our children. That is a beautiful passage in Scripture where the children ask, "What is this?" and the parent is commanded to tell him that "By strength of hand the Lord brought us out from Egypt." Ex. xiii. 14. When a child comes into our bazaars and

sees the drawing for prizes, and says, "Papa, what is this?" what answer can papa give but the true one, "*Gambling*, my child." I know a ruined man who, when a boy, commenced his downward career by playing threehalf-penny loo in his father's stable. Where did he learn it? By witnessing it in the drawing-room. Ought Christians, then, who are commanded to shine as "lights in the world," to countenance these things? Is it not high time the Church should arise, shake off the world, put on her beautiful garments, and come forth fair as the moon, clear as the sun, and terrible as an army with banners?

AN ENGLISH ELDER.

South Shields,

May 1st, 1861.

To the Editor of the English Presbyterian Magazine.

SIR,— I am glad to see that your Correspondent T. has called your attention to the celebrated hymn, "Come thou fount of every blessing." As I was the first person who proved that it was written by the Countess of Huntingdon, I trust you will allow me to offer a few remarks upon the subject.

1st. There is in my possession an authentic manuscript of this hymn, in the handwriting of Diana Vandeleur, afterwards the wife of Bindon Blood, Esq., and an intimate friend of the Countess. This copy consists of five stanzas, and was written between the year 1749 and 1759.

2nd. The first three verses were published by the Countess in the first edition of her "Collection," 1764, with seven variations from the original

manuscript. From this we must conclude that the latter was revised by the Countess, who never published the fourth verse, if indeed she ever wrote it.

3rd. I have lately discovered that the fifth verse was composed by Charles Wesley, and is found in the 51st hymn in his second volume of "Hymns and Sacred Poems," 1749.

4th. Four verses only are given in the various old collections, such as, "A Collection of Hymns for the Use of the Hearers of the Apostles; Nottingham, 1777;" or, "A Collection of Hymns for Christians of all Denominations; Dublin, 1785." How a verse confessedly written by Charles Wesley came to be appended to this hymn, I cannot explain; but Diana Vandeleur was a member of John Wesley's Connexion, and familiar with the poetry in use among that class. As we cannot find that the fourth verse belongs to any of the Wesleys, we must conclude that it was written by the Countess, unless we suppose that it was made by Miss Vandeleur herself in order to introduce the fifth verse, and so form a link between her two favourite poets.

I wish your correspondent T. had told us where he found the mutilated version of this hymn which is quoted by him.

In "Notes and Queries," December 29th, 1860, Robert Robinson's real hymn is given, as well as some reasons why he was so long supposed to be the author of that written by the Countess. By her no alterations were made after the publication of her first edition.

DANIEL SEDGWICK.

Sun Street, City.

Presbyterian Church in England.

ANNUAL REPORT OF THE COLLEGE COMMITTEE.

Presented to the Synod at its late Meeting in Liverpool.

SINCE the date of the last Report of the Committee six students have completed their course of study in the College, and are now engaged in different parts of the great field of Christian labour. Of these, the five following were licensed by the Presbytery of London last summer:—Mr. Robert Thom, Mr. James Laing, Mr. James Anderson,

Mr. James Brown, and Mr. John Kelly. Mr. Laing soon after proceeded to Australia, under an appointment from the Colonial Committee of the Free Church. Mr. Kelly was ordained by the Presbytery of Newcastle as a missionary to India; but unexpected obstacles have prevented the carrying out of his mission. Mr. Thom, after supplying for some time at Millwall, has been eminently successful in the congregation lately commenced at Exeter. Mr. Anderson and Mr. Brown have been for some months employed in the supply of Long Framlington and Millwall; both of them stations of great difficulty, though for opposite reasons—the one from its extreme age, and the other from its extreme youth.

The existing or recent vacancies of the Church have also had a fair share of the ministrations of past year's licentiates. The roll of the last session, amounting to fourteen students, after being reduced to eight, by the loss of six who had finished their course, was further diminished by the withdrawal of three students, who from various causes have ceased to prosecute their theological studies, either entirely or in connection with our Church; and the Committee regret that the vacancies thus created have only been in part supplied. The average attendance of students during the last four years has been twelve; but during the present session the attendance has fallen to eight (four Englishmen, three Irishmen, and one foreigner); exhibiting an accession of only three new students. But these ebbs and flows have marked the history of the Institution all along; and no doubt the same trying alternations will continue to befall us, until the Church applies herself to the solution of the problem, how she may best open up the sources of an ample and more regular supply of candidates for her ministry. It is plain that the only steady feeders of colleges are classical schools; and how few of these the Church can yet point to as under her influence and likely to be tributary to her interests the Committee need not remind her. At present, and all along, the supply of students, from year to year, has been dependent upon causes over which the Church has had absolutely no control, and in such circumstances as make it really more a

matter of surprise that we should have had so many students, than that we should have had more.

The Committee are happy to inform the Synod that during the current session our students, to the satisfaction of the Professors, have been applying themselves to their studies with assiduity and success.

During the last Winter Session a short course of lectures, along with exercises on Pastoral Theology, was delivered by Mr. Duncan, of Greenwich. These lectures were kindly volunteered by him, and were so highly appreciated by the students that they have expressed to him, through the Professors, their earnest hope that he might be induced to continue them in a future session according to the plan which he laid out at their commencement. In this desire and hope the Committee most cordially concur; and, as Mr. Duncan has recently resigned his pastoral charge, with the intention of laying himself out to be useful in other ways to the general interests of the Church, an excellent opportunity presents itself for securing his valuable services to the College in future years.

Mr. Duncan's long experience in the ministry, and in the government of the Church, taken in connection with his literary gifts and abilities, marks him out as peculiarly well qualified to give instruction to the future ministers of the Church in all parts of their office, both as pastors and church-rulers; and the Committee have agreed to suggest to the Synod the desirableness of attaching him to the College, either as an Honorary Lecturer, or in any other form which may appear to them most expedient.

The Committee have had under their consideration a suggestion, which has recently been thrown out, for extending the usefulness of the College, by the institution of evening classes for young men to be taught in the college rooms; and in the lectures delivered to them, our professors might bear a part. It is well known that such evening classes have already been successfully instituted in connection with various collegiate institutions. At King's College, London, in particular, the idea has been fully developed, and has met with a very large amount of public sympathy; several hundreds of young men, occupied

all day in the pursuits of commerce, crowd in the evening to these halls in search of mental improvement. The movement has been hailed by Churchmen as one likely to contribute a large number of labourers to the ranks of the Anglican ministry; and the subject is beginning to excite attention even in Scotland, where the means of obtaining preparatory education are more within the reach of all.

Such an arrangement adopted in our own College might add much to its usefulness and efficiency. Many a young man of good natural talents and religious zeal is deterred from entertaining the idea of studying for the ministry by the difficulties and expense connected with obtaining the needful preliminary training in classical and philosophical knowledge. Such evening college classes would throw a bridge over the gulf which, as matters at present stand in England, he finds no means of crossing.

In every point of view the suggestion has appeared to the Committee to be one of much importance, and they beg, therefore, to bring it before the Church at this time for serious consideration. Of course, neither the funds of the College nor any other church funds will be in the slightest degree chargeable with the expenses. Qualified teachers will be secured; and it is expected that the whole plan will be self-supporting. All that is asked from the Church is the use of the College rooms, the personal assistance of the professors in the delivery of occasional lectures, and the stamp of the Church's approbation of the undertaking.

While the Committee would anticipate an improvement in the supply of theological students from the institution of such evening classes in London, and in other large cities and towns, they are sensible at the same time how much that supply must depend upon the fulfilment of other conditions which are still more indispensable.

The dependence of an adequate supply of candidates for the ministry upon an adequate standard of ministerial support is a fact, which however much overlooked in practice must be manifest to every reflecting mind: and this standard of ministerial support among us is, we rejoice to see, already considerably raised by the working of the Home Mission regulations;

and none of the interests of the Church will profit more by such an improvement than the College.

Another important condition upon which a regular supply of students depends is that the claims of our own licentiates should not be forgotten in the arrangements which are made for the supply of vacant pulpits, for the working of new stations, and for the filling up of vacant pastorates. To say the least, our own *alumni* are surely entitled to a fair field, if they are to have no special favour. The subject, however, has lately been under the serious consideration of a committee appointed by last Synod; and it is hoped that some well-advised regulations will put an end to the feelings of dissatisfaction to which an opposite practice has given too much occasion.

Under such improved conditions the field opened by our Church to young men of promise would be one eminently interesting and attractive—a field daily extending—in some sense the noblest and most important field in the world. We feel, therefore, free to call upon young men of suitable gifts in our congregations to come forward and devote themselves to the service of the Church, being fully assured, that in every instance where piety and talent combined to qualify men for the work, neither a field of usefulness nor a creditable degree of ministerial support will be wanting.

But of all the conditions indispensable to the prosperity of our College, by far the most important, doubtless, is a revival of the life and power of godliness among our congregations. The American revival has filled the Colleges of America with devoted young men. The Irish revival has had, in a very marked degree, the same effect.

The ministry of our Church has little to attract any who are not of a devoted spirit; but how many of our young men, if once the hand of the Lord came upon them, might be expected to offer themselves willingly for his service—not waiting to be sought out and solicited, but springing joyfully forward out of the ranks, and crying, "Here I am, send me."

O may such a day of power be in store for our beloved Church, at such a crisis in the religious history of England as is now

approaching! Our Church is specially called to stand forth as a witness of God's truth: but in order to this it is needful that *the Lord himself* should say to us, "Ye shall be witnesses unto me, and ye shall be endued with power from on high." Let us wait in prayer, then, for that heavenly power which, when it comes down, will put an end to all our weakness. "The little one will become a thousand, and the small one a strong nation: I, the Lord, will hasten it in his time."

The Financial Statement, to be presented by the Treasurer, will show the state of the funds. These are still insufficient for the requirements of the College, and it is, therefore, hoped that the contributions during the ensuing year may be upon a more liberal scale.

COLLECTIONS AND DONATIONS.

FOREIGN MISSIONS.

From United Presbyterian Students at Toronto, Canada; forwarded by Rev. Dr. Burns, per Mrs. Burns, of Kilsyth	£2 19 6		
Grosvenor Square, Manchester, Ladies' Association	18 0 0		
Cheltenham, Association	9 0 0		
Ramsbottom, Collection	9 0 0		
St. Peter's, Liverpool, Sabbath School	5 0 0		
Edward Walker, Esq., Sorley, Torquay	2 2 0		
John A. Grahame, Esq., Marylebone	1 1 0		
L. G., London	0 5 0		
John Knox Church, Stepney, Collection	11 2 0		
River Terrace Church, Islington, Collection	£10 6 4		
Ditto, Subscriptions	4 15 2		
		15 1 6	
Thos. McClure, Esq., Belfast, 1830-61	10 0 0		

JAMES E. MATHIESON,
77, Lombard Street, E.C., Joint Treasurer.
London, 20th May, 1861.

HOME MISSION FUND.

Collection, Regent Square, London	£21 13 7
Ditto Portsmouth	9 10 0
Ditto Leeds	1 0 0
Ditto St. Peter's, Liverpool	5 1 3
Ditto Cheltenham	9 0 0
Ditto Wark	1 1 0
Donation, Mr. Edward Walker, Torquay	1 1 0
Ladies' Society, Grosvenor Square, Manchester	20 0 0
Collection, Trinity, Newcastle-on-Tyne	5 0 0
T., A Share of First Fruits, Manchester	0 10 0

M'Caw, moderator; Drs. M'Lean and White; Messrs. Lundie, James Paterson, J. C. Paterson, Davidson, Henderson, Halkett, Johnstone, John Clelland, Ross, and Inglis, ministers; and Mr. William Brown, elder.

A Committee was appointed, Mr. Lundie convener, to dispense the Sacrament of the Lord's Supper in the Mission, near Ruabon.

An interim Session, Mr. Clelland, of Bolton, moderator, was appointed for the Congregation of Wharton and Swinton, constituted by last Synod into a ministerial charge.

It was agreed that the congregation at Risley be assessed at the rate of £80 per annum, to be paid to the minister, entitling him to receive a grant from the Home Mission Fund Committee.

It was reported by the moderator, that the congregation at Bradford was virtually extinct; the members, who had been often disappointed and disheartened, having taken seats in other churches. A committee was appointed, consisting of Messrs. J. C. Paterson, convener, and M'Caw, minister; and Messrs. Robert Barbour, and James Halliday, elders; to deal with the property in terms of the trust deed.

The deliverance of the Synod, in the case of the application for Heath-street Station to be erected into a sanctioned charge, was given in and read, viz., "Agree to the application, sanction the station as a charge in this Church, authorize the Presbytery to grant moderation of a call, and on being satisfied regarding the proper support of the minister called, to ordain him over the congregation." It was moved by Mr. J. C. Paterson, and seconded by Mr. Inglis, That the Presbytery appoint the Session of Canning-street Church an interim Session for Heath-street Church, with instructions to take all the needful steps, with all convenient speed, to carry out the decision of the Synod. It was also moved by Mr. James Paterson, and seconded by Mr. Johnstone, That the Presbytery appoint a day to moderate in a call to a minister for Heath-street Church. After discussion, the Presbytery divided, when the motion of Mr. J. C. Paterson was carried by five to four, and the Presbytery resolved accordingly.

On the motion of Mr. Johnstone, the following was agreed to be engrossed in the minute:—It is with sincere regret that the Court have heard of the death of James Burt, Esq., of Liverpool. Seldom is the Church called upon to mourn the loss of one, who was so wise in his counsels, so warm in his sympathies, and so liberal in his contributions for the advancement of the interests of this Church; and therefore this Court cannot allow the mournful event to

Presbyteries' Proceedings.

PRESBYTERY OF LANCASHIRE.

This Presbytery met on the 1st of May, in Liverpool. Present—Rev. William

pass without recording their sense of the loss which the Presbyterian Church in England has sustained in his decease, and without expressing their deep sympathy with his bereaved family. They instruct the clerk to send an extract of this minute to his widow.

The Presbytery adjourned, to meet in Manchester on the 3rd day of July next.

PRESBYTERY OF NEWCASTLE

Met in Laygate Church, South Shields, on Thursday, 25th of April, to dispose of the call from Greenwich to Mr. Saphir, and was duly constituted by Mr. Miller, moderator *pro tem*.

The minute of last meeting having been read and approved, reasons of translation by the Presbytery of London were laid on the table and read.

There appeared to prosecute the case from the Presbytery of London, the Rev. Professor Lorimer, D.D., and from the congregation at Greenwich, Mr. Robert Roxburgh. The Rev. George J. C. Duncan, the Commissioner from Greenwich Session, was unavoidably absent.

There appeared for the Laygate Session, Messrs. Matthew Cay, and Alexander Bain; and for the Congregation, Messrs. John Wait, David Maxwell, Thomas Gibson, and John Thompson. Mr. Saphir appeared for himself.

The Commissioners from the London Presbytery and Congregation at Greenwich, and those from the Session and Congregation at Laygate, having been heard; the moderator put the call from Greenwich into Mr. Saphir's hands, when he stated his acceptance thereof.

Parties were then removed; and on the call of the moderator, Mr. Black engaged in prayer for Divine guidance. Thereafter it was moved and seconded that Mr. Saphir be translated to Greenwich; and the brethren present having expressed their high esteem for Mr. Saphir, and regret at his removal, and letters to the same effect from Messrs. Jeffrey and Mackenzie having been read, this motion was unanimously agreed to, the Presbytery at the same time declaring that he continues pastor of the church and congregation at Laygate till actually inducted to the pastoral of the church and congregation at Greenwich; and he was enjoined to wait for and obey the orders of the Presbytery of London as to the time of his induction.

This resolution having been intimated to parties, the Commissioners from London acquiesced, and craved extracts, which were granted.

Dr. Paterson was appointed to moderate in the Laygate Session during the vacancy.

The Presbytery met for ordinary business

in the John Knox Church, Newcastle, on Tuesday, the 14th May, at 11 a.m. Present, the Rev. John Jeffrey, moderator; the Revs. P. L. Miller, Wm. Wrightson, C. A. Mackenzie, G. B. Blake, J. Brown, Wm. Dinwiddie, J. Black, and J. Reid. The meeting having been duly constituted, the minute of last ordinary meeting, and the two intervening *pro re nata* meetings, were read and sustained.

Elders' Commissions from the Sessions of Blyth, Gateshead, North Shields, St. John's, South Shields, St. George's, Hexham, and Seaton Delaval, in favour of Messrs. John Kay, George Sisson, Col. Wm. Barnes, John Kennedy, John H. Wake, and Thomas P. Dods, appointing them respectively to represent said Sessions during the current synodical year; and from the Session at Laygate in favour of Mr. John Heddle, appointing him for six months. These Commissions having been read, and found correct, were sustained, and their names were added to the roll.

The moderator having intimated that his term of office had now expired, it was moved and agreed unanimously, that Mr. Blake be moderator for the next twelve months. Mr. Blake took the chair accordingly.

Mr. Mackenzie reported, that as Convener of the Committee on Session Records and Communion Rolls, he had, as instructed, written requesting that the Records and Rolls of Trinity and Wark might be produced; that there had been no reply from Trinity; and from Wark the reply was that there was no Record, and that the Record and Roll of North Shields had been produced, examined, and found carefully kept. This Record was ordered to be attested.

It was moved and agreed that Mr. Wrightson and the Session at Wark be instructed to prepare a narrative of their Sessional proceedings during the period of Mr. Wrightson's ministry, as the basis of a regular Record for the future, and to lay the same before next meeting.

It was moved, that "in future, before any translation be agreed to, or any resignation of a charge be accepted, the Session Records, and other documents belonging to the Congregation shall be laid on the table of the Presbytery." This was agreed to unanimously.

The treasurer of the Presbytery fund having submitted a report regarding the state of the fund, it was moved that the fund be discontinued; as an amendment, that it be continued. On a vote, the motion was carried.

The thanks of the Presbytery were given, unanimously to Mr. Robert Brewis, the treasurer, for his services in connection with the fund.

Mr. Miller gave notice, that at next

ordinary meeting, he would move that the Presbytery resume its periodical meetings in the several churches within the bounds.

The School Schedule from St. John's, South Shields, was laid on the table, examined, and ordered to be attested.

A letter from Mr. Wrightson, requesting leave to demit his charge at Wark, on the ground that he is about to commence mission operations in Glasgow, was laid on the table and read. The Presbytery ordered this letter to lie on the table, and agreed to meet at Wark on the 27th inst., at 12.30 p.m. The Congregation at Wark and Mr. Wrightson to be summoned to appear for their interests.

Mr. Brown was appointed to preach at Laygate on Sabbath the 19th inst., and declare the Church vacant.

The Session Records and Communion Rolls of Blyth, Gateshead, Laygate, Hexham, St. John's, and Monkwearmouth, were laid on the table, examined, and ordered to be attested.

The next ordinary meeting was appointed to be held in the John Knox Church, on Tuesday, the 9th of July next, at 11 a.m.

The Presbytery then adjourned to meet in the Church, at Wark, on Monday, the 27th of May, at 12.30 p.m.

The meeting was closed with prayer.

THE PRESBYTERY OF CUMBERLAND.

THIS Presbytery held its quarterly meeting on Tuesday last, in Mr. Burns' church, Market-place, Whitehaven, to transact the business of the various congregations within its bounds. The Rev. P. Taylor, of Brampton, was appointed Moderator for the current year. Commissions from the Kirk Sessions of Maryport, Workington, and Whitehaven, in favour of J. Brown, G. White, and Mr. Reay, were laid on the table; and having been read by Mr. Burns, the Clerk of Presbytery, they were sustained by the Court; their names were accordingly added to the roll. The Rev. W. McIndoe, minister of the Free Church, of Scotland, gave a very encouraging report of the new congregation in Carlisle. Since the Synod, at its meeting in Liverpool, had sanctioned it as a regular charge, the attendants and adherents had increased weekly, and the cause was progressing favourably. Mr. McIndoe was appointed constant supply till next meeting of Presbytery, with full liberty, in conjunction with the Session, to dispense ordinances, being an ordained minister. The Presbytery adjourned at three o'clock, to meet again in the church at seven in the evening, to ordain four new elders, and five new deacons in Mr. Burns' congregation. The Rev. W. McIndoe preached an able sermon from Acts ii. 26—"The disciples

were called Christians first at Antioch." The Rev. D. C. MacLeod explained Scriptural ordination of deacons and elders by prayer and the laying on of the hands of the Presbytery. The Rev. Jos. Burns asked the candidates the usual questions and offered up the ordination prayer, the deacons and elders kneeling, and all the members of Presbytery joining in laying on their hands. Being thus set apart, the newly-ordained elders and deacons received the right hand of fellowship from the brethren. The Rev. W. Harvey, of Maryport, then delivered an address to the newly-ordained office-bearers and people, after which the 54th paraphrase was sung and the Apostolic benediction pronounced. The next meeting of Presbytery was appointed to be held at Maryport, on the first Tuesday of August.

Intelligence.

MARYLEBONE.—The Congregation of Marylebone Presbyterian Church held their annual social meeting on the evening of the 9th of May, the Rev. W. Chalmers in the chair. The Treasurer read the financial report for the past year, from which it appeared that at the last annual meeting the debt stood at £3,850, and strenuous efforts are now in progress with a view to its being totally extinguished; these have been so far successful, that £2,000 are already subscribed, and debentures for £1,390 paid off, the amount of debt now standing at £2,460. The amounts of collections and subscriptions for the Poor, for Sabbath-schools, for the London City Mission, and the general Synod Schemes, amounted to £718 4s. Od. a large increase on the previous year. The meeting was afterwards addressed by Mr. Robert Bell, on the Sabbath Schools; by Mr. Main, on the work of the Bible woman partly maintained by the congregation; by Mr. Withers, the City Missionary, and by the Rev. E. Cornwall, the Rev. D. McColl of the Bridgegate Church, Glasgow, James R. Robertson, Esq., and the Chairman.

TEMPERANCE SOCIETY IN THE PRESBYTERIAN CHURCH IN ENGLAND.—At last meeting of Synod, held in Liverpool, a Temperance Society was formed, very much on the same basis as that of the Free Church of Scotland. With a view to operate from a centre, the office-bearers for the present year are Rev. Dr. Mackenzie, President; Rev. R. Steele, of Cheltenham, Secretary; and James L. Maxwell, M.D., Treasurer,—all members of the Presbytery of Birmingham. The commencement has been very encouraging. We understand that an Antitobacco Society has been organized in Birmingham, which numbered fifty-six in the first week of its existence.—*Witness.*

DEPUTATION FROM THE ENGLISH PRESBYTERIAN SYNOD TO THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH.

THE deputation appointed at the last meeting of our Synod to that of our brethren of the United Presbyterian Church, was received with much cordiality by that body at their meeting in Edinburgh, on the evening of Thursday, the 16th May, which had been specially set apart for the purpose, as being the time most favourable for a hearing.

We now give an account of the proceedings upon the occasion, as these have appeared in the public prints.

The Rev. David Thomas, one of the Clerks to the Synod, read the credentials of the deputation, being an extract minute of the Synod of the Presbyterian Church in England, appointing "the following deputation to carry to the United Presbyterian Church our friendly regards and our wishes, should Providence open the way, to see a union effected between this Synod and their brethren of that Church dwelling in England, viz., Rev. Dr. James Hamilton, London; Rev. Dr. Anderson, Morpeth, ministers; and Alexander Gillespie, Esq., London; Geo. B. Bruce, Esq., London, elders." The deputation, on entering the hall, were received with great applause.

Dr. Andrew Thomson, in introducing the deputation, said:—It is surely a most pleasant variety in the experience of a Church Court, in which there must necessarily be a good deal of discussion and some danger of collision and friction, to be called, as we are this evening, to exchange greeting and benediction with the representatives of sister churches. We are summoned to this pleasant work to-night—the whole evening, indeed, may be said to be dedicated to it. For there stand in the midst of us the representatives of a sister church in England, which is distinguished by its soundness in the faith, its attachment to a moderate Presbyterianism, its compactness and energy, its rapid growth at home, and its zeal in the work of missions in foreign lands. It is said of the Jews that after their exile in Babylon, whatever might be their other faults, they were cured by that passage in their history of all tendency to idolatry; and I think it may be said of our Church, that by the breaches in its early history it has been cured of all tendency to division, and has had the apple of union engrafted on the old thorn of separation. At least it is remarkable how much our later history has been distinguished by fraternal intercourse. It

is not for me to say whether this visit foreshadows union and is one of the first steps to it, but I may say that intercourse thus begun has more than once issued in this blessed result already. One thing I may say with confidence, that the church of the Erskines and Gillespies holds out the hands of a most cordial fellowship to the representatives of a Church which has as good right as any to serve itself heir to the Henrys, the Baxters, and the Calamys of glorious old Puritanism. And most certainly, the English Presbyterian Synod could not have made a more fit selection as representatives than in the brethren, whether ministers or elders, whom they have sent. All these are ornaments of the body from which they come; and if you will allow me to say, of one of them especially, he is in himself a kind of embodied representative of the third and best of the three cardinal graces. (Applause.)

Dr. James Hamilton, of London, who was received with loud and prolonged cheering, said:—We read in the book of Joshua of ambassadors who came and worked wilily. They came with old sacks on their asses, and torn shoes on their feet, and in answer to the demand, "Who are ye, and whence come ye?" they said, "Thy servants come from a far country;" and it wasn't till Joshua and the Israelites had made a league with them that these ragged pilgrims were found out to be their near neighbours. (Cheers.) If we had been disposed to work wilily this evening, my dear friend Dr. Thomson has effectually defeated our machinations—(laughter)—and we had better be candid at once and confess that we are your neighbours territorially and ecclesiastically—(cheers)—for as far as we extend your Presbyteries extend; and though our Synod could not send an Erskine as a member of this deputation, it sent a Bruce and a Gillespie. (Cheers)

and laughter.) You will hear, when he comes to address the Synod, that our friend Dr. Anderson, notwithstanding his long sojourn in the south, is still a brother Scot, and that he has not forgot the tones which rallied hundreds round the Disruption minister of St. Fergus. It is a very great honour to address this Synod, and I can't help feeling it is as great a happiness and distinction as has ever fallen to my lot. If anything could enhance this happiness, it would be the thought that it might lead to something more. If you ask, "Wherefore have ye come?" I answer that it is very desirable that brotherly visits should be made between sister Churches. We have found this in South Britain, where, you are perhaps aware, there is a very large body of Presbyterians, besides your own Church and ours. In the principality of Wales, by far the largest and most influential body is a Presbyterian Church. (Cheers.) Our Synod has sent repeated deputations to their meetings, and have received theirs in return; and although the difference in language has prevented any thought of amalgamation, still we have found our hearts drawn closer to one another by this kindly intercourse. But in your case, whilst there is nothing to make union impracticable, there is much to make it desirable.—After some reference to the past history and services of the United Presbyterian Church, the speaker added: But to give some definite answer to the question—"Who are ye?" It was in the year 1844, the year after the Disruption in Scotland, that a number of ministers, the most of whom had been connected with the Church of Scotland, came together and passed a declaration on the subject of spiritual independence—a declaration which made our principles identical with the Free Church of Scotland. At the same time, we thought that instead of uniting ourselves with that large and attractive body, it would be better to keep separate; and so we then called ourselves "The Presbyterian Church in England." At that time we numbered about sixty congregations; we are now the round hundred. (Cheers.) We have been put to great expense in providing places of worship; and I fancy in the large towns, the churches which have been built must have cost £100,000; but we are blessed with a noble band of large-minded and liberal elders, and to their generosity more especially we have been

in a great part indebted for these large and costly fabrics. (Applause.) We have, since that time, established a college, with two professors, for the training of our students; and on listening to your report last night, I found that almost the only spot to which you have not sent missionaries is the little country to which our large Church has sent hers—I mean China. (Laughter and cheers.) We have there six or seven missionaries; two of whom, however, are maintained at the expense of friends in Scotland. We are here this evening to express the heartfelt feelings of cordiality and love which our Church entertains towards yours; and, as you will see by the commission from the Synod, we are sent in the hope that a closer connection between the two Churches may be the result. (Cheers.) This is no new thing in either body. ("Hear, hear," and cheers.) For years past it has been, from time to time, considered in our Synod, and in the year 1854 some progress was made, for a conference was held at Manchester, at which Mr. Scott, now present, acted as secretary; and it was hoped that an amalgamation might have been brought about. However, no such result followed; but since then, there are some who have never lost their fervent desire for the junction, and more especially, so far as I have ever heard any express opinions, there is only one prevailing wish amongst our elders and our laity on the subject. (Cheers.) There are, some ministers in our body—men of great excellence and great ability—who have doubts on the subject: there is very likely the same feeling existing amongst some of your ministers. Indeed, had I moved the motion in our Synod giving instructions to its representatives, I do not know that I would have been so go-ahead as the gentleman who had that honour. I would have proposed that a deputation should be sent to this Synod, with a respectful invitation to return the visit; but I do not know if, at this stage, I should have been so explicit as to express the hope that it might bring about a union. Our instructions from the Synod are such, however, that it only remains for us to enforce what we have been charged with. And now for the advantages such a union would confer. We would like, by-and-by, to see brought about such a state of matters, that instead of some 70

or 80 Presbyterian congregations, each belonging to two religious bodies, we might have the same number added, and have in England one large church united and free. (Cheers.) One of the advantages of this would be to make us bulk larger. Last year we had a deputation from the Free Church, consisting of Principal Cunningham and some other eminent members of that year's Assembly. The learned Principal is too generous to be satirical; but one remark which he made sounded somewhat sarcastic. He said that one defect of our English Presbyterian Church was that it was not a "visible" church. (Laughter and applause.) It would be a great advantage if, somehow or other, we could make ourselves "visible." (Laughter and applause.) Again, if 100 congregations at present make some progress, how much greater would that progress be if we had 200 united congregations. (Applause.) In the third place, a great advantage of amalgamation would be this, that it would be economical. Some little time ago I had been condoling with a member of my congregation, an old pensioner, threescore years and ten or twelve, who had lost his beloved partner. A few months after, my disconsolate friend came to me on an interesting errand—to him, at all events. (Loud laughter.) He was very modest, as all young men are on such occasions—(continued laughter)—and after a little while came out at last with the truth that he was going to marry Mrs. So-and-so; and he gave as one of the good reasons for the marriage that she had been very kind to his deceased partner—(laughter)—but the crowning reason was this, that by living together they would save a fire. (Loud and prolonged laughter.) "If we come together," said old John, "it will save a fire—one fire would do between us;" and so I say, Moderator, that as in many cases two are better than one, especially if they are united, it would be very good if we could come together, and make one fire do between us. (Laughter and cheers.) And, finally, union is delightful. Some of us are already well acquainted, and feel as if we could not be too closely associated together. In London, for instance, how happy we would be to find ourselves in the same Presbytery with Mr. Redpath, Dr. Archer, and Dr. Edmonds, and other dear friends of your Church. The object is one which I venture to hope will not

be lost sight of till the great result which is now wished for by both Synods be, by God's good hand upon us, fairly and fully consummated. (Dr. Hamilton resumed his seat amidst loud and prolonged cheering.)

Dr. Anderson spoke next. He appeared before them as one of the deputation from the English Presbyterian Church to convey their greeting to the venerable Synod of the United Presbyterian Church, to reiterate the sentiments and assurances of fraternal feeling, of kind, cordial, and respectful regard, to which utterance had already been given by their excellent friend, Dr. Hamilton. The Church which he represented was but a small Church, contrasted with the bulk and breadth of the land in which her lot was cast; still she was not altogether invisible, she had a reality, she was a distinct, independent, and increasing Church, having within herself, in her legislation, her judicial and executive functions, the resources of self-government. Small though she was, she might yet have her ranks recruited by accessions from the Church of England. Who that looked at the existing symptoms of disturbance and derangement in her system, but must anticipate before long a reconstruction in her polity? It cannot be denied that there are principles at work in the Church of England at present, which, according to the ordinary law of their operation, must lead to an organic change, and the evolution of which will depend upon the zeal and energy with which these principles are promulgated, and to the extent to which they find favour with those who shape the course of public opinion. The change cannot be prevented, unless the excessive action of the generating causes should induce a collapse. It might be that the change which they anticipated in the Church of England might not be characterised with that despatch which they desiderated, but when it came, it would lessen the distance which now separated them from their episcopal brethren. (Applause.) But they had a higher mission than merely to disseminate the principles of their Presbyterian polity, or even to reclaim their wandering countrymen to the worship and usages of their fatherland; they had to uprear a banner for the truth as it is in Jesus, and to rally around it a large portion of England's neglected and degraded population. The people

of England cannot understand us; they think that we are crotchety, sectarian, and exclusive, more fond, notwithstanding our professions of catholicity, of maintaining our distinctive differences, than of removing them. By being united, we would find more favour in their eyes than if we presented ourselves before them in a separate, not to say, antagonistic character. As missionary Churches, and such is the character, allow me to say, that our respective denominations must sustain firmly, at least in England, the success of our aggressive operations would be greatly promoted by unity of action. We do not come here to-night, as you have already heard, taking upon us to propose any substantial overture, but we do come to express our conviction that a union is most desirable, and that it ought to be kept in view and arrived at by both parties, as calculated greatly to extend our common ground of activity and usefulness. May we indulge the hope that a consummation so devoutly to be wished may be reached in a way alike honourable to the persons and satisfactory to the feelings and principles of both contracting parties. (Applause).

Mr. Gillespie, who was the next speaker, said he had been asked to give some details regarding the progress of the English Presbyterian Church. When the present Synod was first formed at Manchester, in the year 1836, it consisted of two Presbyteries, representing twelve churches. In 1838 another meeting was held, composed of the same numbers. In 1839 two other Presbyteries were joined—the Presbytery of London being one—and the churches represented amounted to 34. In 1840 there were five Presbyteries, 39 churches; in 1842 there were six Presbyteries, 61 churches; and now, as Dr. Hamilton had told them, the number of churches represented at the Synod—including five sanctioned at the last meeting—was 100 in seven Presbyteries. After stating that he had long been an advocate for union, and detailing a few of the advantages which would flow from this being effected, he said he had a leaning towards the United Presbyterian Church; partly, perhaps, from some youthful associations; for, in May, 1818, he had seen Dr. Brown—then the Rev. John Brown, of Biggar—worthily represent Presbytery on the platform of the British and Foreign Bible Society, at its meeting in London; on

which occasion the well-known Joseph John Gurney, of Norwich, spoke of him as “his friend, the North Briton.” Mr. Gillespie also referred, in terms of great respect, to the late venerable Dr. Waugh, of London, and especially to his catholic spirit, as he found, from the records of the Presbytery, that he often appeared there as “a visitor.” He said he held in his hand an interesting document put forth by the Presbyterians in and near London, in the year 1792, being a declaration of their religious and political principles. It was drawn up by the celebrated Dr. Henry Hunter, of London Wall, signed by him as Moderator, by Dr. Love, Dr. Steven, and others; and then followed the signatures of the Seceders, namely, Alexander Waugh, A.M., minister of Wells Street, Oxford Street; George Jerment, minister of Bow Lane; and Alexander Easton, minister of Red Cross Street, Cripplegate. Mr. Gillespie concluded as follows:—I wish to relate an anecdote I once heard from Dr. Waugh. (Applause.) In the year 1819 or 1820 I was present at the annual festival of the Scottish Corporation, which was attended by many eminent ministers of different denominations; and Dr. Waugh, in speaking of the agreeable nature of the meeting—so many ministers of different denominations being assembled together in this friendly manner, instead of biting and devouring one another—told the following:—A traveller in Scotland lost his way, or “tint his gait,” as the Doctor expressed it; and at last he reached a house or shelling, wearied and hungry. The good woman of the house, with the characteristic hospitality of the country, set before him bread, butter, and cheese, till she could make ready something better. (Laughter.) The traveller took a piece of bread and spread it over thick with butter, and then cutting a “whang” of cheese, which was skim milk, stuck it on the top of the bread and butter. (Laughter.) The good wife, evidently thinking this was an abuse of hospitality, said very drily—“I think one of them might hae ser’d you”—(continued laughter)—to which the traveller replied, “My honest woman, I was just putting together that which ought never to have been separated.” (Loud cheers and laughter.) The practical conclusion of this is, without taking up any time in discussing which of our Synods represents the skim milk cheese—(laughter)—and which the bread and

butter—(continued laughter)—that by resolving on a union we are just putting together that which would greatly improve our Churches and the country at large in which our lot is cast. (Loud and prolonged cheers.)

Mr. Bruce having shortly addressed the Synod, advocating the advantages of union,

Dr. Harper said, he rose to move that a hearty vote of thanks should be given to the members of the Deputation from the Synod of the Presbyterian Church in England, for the interesting addresses they had delivered; and further, to express to them, and through them, to the Synod which they represented, the warmest reciprocations of this Synod to their fraternal greetings. After alluding to the high character and abilities of the various members of the deputation, Dr. Harper referred to the proposal for a union between the two Synods, and said he should like to know the real difference between them. They are Presbyterians, so are we; they are orthodox Presbyterians, so are we; they are missionary Presbyterians, so are we; they are progressive Presbyterians, so are we. What keeps us apart? We look to our unities; they are essentially the same. Where is the difference? I find that our brethren have an idea that they once belonged to the Church of Scotland. ("Hear, hear," and laughter.) Oh! then, it is the theory of Church Establishment that keeps us apart. Look to the difference, and see what it means! Let us keep the real point of difference present to our minds; for it will prevent jealousies and much vain words. Let us say that they have a different theory of Church Establishments? And what is it? They are not only Presbyterians, orthodox, missionary, and progressive; but they are unendowed Presbyterians. (Great applause.) Are we so far distant from each other that we cannot shake hands together? (Applause.) Should we not exert every means when we hear from Dr. Anderson that there are so many calls for united action? It is not now a question of Prelatism and Presbyterianism; it is not a difference of theology—it is now a neology against every form and modification of the Christian faith. (Great cheering.)

The Rev. Mr. Scott, of Manchester, spoke next. He said, that ever since settling in England he had been labouring for the accomplishment of the union referred to by Dr. Harper. He was clerk of the Conference held in Manchester in

1854, at which there were assembled representatives from all their Presbyterian Churches. One of the objects of the Conference was to discover the points of difference between the constitution of the two Churches. He agreed with Dr. Harper in saying, that there was a difference—that the difference was really something, but the Churches must look it in the face and endeavour to remove it. (Hear, hear.) He hoped that the result of the attendance and addresses of the deputation on that occasion, would be to convince the Synod of the necessity of aiming at a wider union than that to which reference had been made in the course of the evening. On the southern side of the Tweed they would do their utmost to promote this. (Applause.) In conclusion Mr. Scott expressed his cordial concurrence in the motion of Dr. Harper, that the thanks of the Synod be given to the deputation. They were glad to see them here—(applause)—reciprocated the friendly feelings which had been expressed by them; and he would be glad to add to that motion, with the leave of Dr. Harper, that this Synod resolve to send a deputation to the next Synod of the English Presbyterian Church, which was to be held in London, he supposed for the purpose of there seeing the Great Exhibition—(laughter)—and he hoped, being half-way between this and London, and as the expense of sending from Scotland would be so great, that the Synod would choose some of the ministers resident in England to attend at London as their representatives. (Applause and laughter.)

The motion, as thus amended, was then carried with unanimity; and

The Moderator (The Reverend Dr. Robson of Glasgow) formally conveyed to the Deputation the thanks of the Synod. He said, he felt it a great privilege and honour, indeed, to occupy the chair on such an occasion, and assured the Deputation that they had gained not only the respect and esteem, but the love of the Synod, by the appearance which they had just made. (Applause.) In concluding, the Moderator expressed, on behalf of the Synod, the hope that the Deputation, with all the ministers, office-bearers, and congregations of that body which they so well and so honourably represented, would enjoy a rich effusion of the Divine Spirit, and that God would render them eminently useful in the country in which their lot is cast. (Much applause.)

IMPORTANT FAMILY MEDICINE.

NORTON'S CAMOMILE PILLS,

THE

MOST CERTAIN PRESERVER OF HEALTH,

A MILD, YET SPEEDY, SAFE, AND

EFFECTUAL AID IN CASES OF INDIGESTION,
AND ALL STOMACH COMPLAINTS,

AND, AS A NATURAL CONSEQUENCE,

PURIFIER OF THE BLOOD, AND A SWEETENER OF THE WHOLE SYSTEM

INDIGESTION is a weakness or want of power of the digestive juices in the stomach to convert what we eat and drink into healthy matter, for the proper nourishment of the whole system. It is caused by everything which weakens the system in general, or the stomach in particular. From it proceed early all the diseases to which we are liable; for it is very certain, that if we could always keep the stomach right we should rarely die by old age or accident. Indigestion produces a great variety of unpleasant sensations: amongst the most prominent of its miserable effects are a want of, or an inordinate appetite, sometimes attended with a constant craving for drink, a distension or swelling of enlargement of the stomach, flatulency, heartburn, pains in the stomach, acidity, unpleasant taste in the mouth, perhaps sickness, rumbling noise in the bowels: in some cases of depraved digestion there is nearly a complete disrelish for food, but still the appetite is not greatly impaired, as at the stated period of meals persons so afflicted can eat heartily, although without much gratification; a long train of nervous symptoms are so frequent attendants, general debility, great languidness, and incapacity for exertion. The minds of persons so afflicted frequently become irritable and desponding, and great anxiety is observable in the countenance; they appear thoughtful, melancholy, and dejected, under great apprehension of some imaginary danger, will start at any unexpected noise or occurrence, and become so agitated that they require some time to calm and collect themselves; yet for all this the mind is exhilarated without much

difficulty; pleasing events, society will for a time dissipate all appearance of disease but the excitement produced by an agreeable change vanishes soon after the cause has gone by. Other symptoms are, violent palpitations, restlessness, the sleep disturbed by frightful dreams and startings, and affording little or no refreshment; occasionally there is much moaning, with a sense of weight and oppression upon the chest, nightmare, &c.

It is almost impossible to enumerate all the symptoms of this first invader upon the constitution, as in a hundred cases of *Indigestion* there will probably be something peculiar to each; but, be they what they may, they are all occasioned by the food becoming a burden rather than a support to the stomach; and in all its stages the medicine most wanted is that which will afford speedy and effectual assistance to the digestive organs, and give energy to the nervous and muscular systems,—nothing can more speedily or with more certainty effect so desirable an object than *Norton's Extract of Camomile Flowers*. The herb has from time immemorial been highly esteemed in England as a grateful anodyne, imparting an aromatic bitter to the taste, and a pleasing degree of warmth and strength to the stomach; and in all cases of indigestion, gout in the stomach, windy colic, and general weakness, it has for ages been strongly recommended by the most eminent practitioners as very useful and beneficial. The great, indeed only, objection to its use has been the large quantity of water which it takes to dissolve a small part of the flowers, and which must be taken with it into the

stomach. It requires a quarter of a pint of boiling water to dissolve the soluble portion of one drachm of Camomile Flowers; and, when one or even two ounces may be taken with advantage, it must at once be seen how impossible it is to take a proper dose of this wholesome herb in the form of tea; and the only reason why it has not long since been placed the very first in rank of all restorative medicines is, that in taking it the stomach has always been loaded with water, which tends in a great measure to counteract, and very frequently wholly to destroy the effect. It must be evident that loading a weak stomach with a large quantity of water, merely for the purpose of conveying into it a small quantity of medicine must be injurious; and that the medicine must possess powerful renovating properties only to counteract the bad effects likely to be produced by the water. Generally speaking, this has been the case with Camomile Flowers, a herb possessing the highest restorative qualities, and when properly taken, decidedly the most speedy restorer, and the most certain preserver of health.

These PILLS are wholly CAMOMILE, prepared by a peculiar process, accidentally discovered, and known only to the proprietor, and which he firmly believes to be one of the most valuable modern discoveries in medicine, by which all the essential and extractive matter of more than an ounce of the flowers is concentrated in four moderate sized pills. Experience has afforded the most ample proof that they possess all the fine aromatic and stomachic properties for which the herb has been esteemed; and, as they are taken into the stomach unencumbered by any diluting or indigestible substance, in the same degree has their benefit been more immediate and decided. Mild in their operation and pleasant in their effect, they may be taken at any age, and under any circumstance, without danger or inconvenience. A person exposed to cold and wet a whole day or night could not possibly receive any injury from taking them, but on the contrary, they would effectually prevent a cold being taken. After a long acquaintance with and strict observance of the medicinal properties of *Norton's Camomile Pills*, it is only doing them justice to say, that they are really the most valuable of all TONIC MEDICINES. By the word tonic is meant a medicine which

gives strength to the stomach sufficient to digest in proper quantities all wholesome food, which increases the power of every nerve and muscle of the human body, or, other words, invigorates the nervous and muscular systems. The solidity or firmness of the whole tissue of the body which quickly follows the use of *Norton's Camomile Pills*, their certain and speedy effects in repairing the partial dilapidations from time, intemperance, and their lasting salutary influence on the whole frame, is most convincing, that in the smallest compass is contained the largest quantity of the tonic principle, of so peculiar a nature as to pervade the whole system, through which it diffuses health and strength sufficient to resist the formation of disease, and also to fortify the constitution against contagion; as such, the general use is strongly recommended as preventative during the prevalence or malignant fever or other infectious diseases, and to persons attending sick rooms they are valuable as in no one instance have they ever failed in preventing the taking of illness even under the most trying circumstances.

As *Norton's Camomile Pills* are particularly recommended for all stomach complaints or indigestion, it will probably be expected that some advice should be given respecting diet, though after all that has been written upon the subject, after the publication of volume upon volume, after the count has, as it were, been inundated with practical essays on diet, as a means of prolonging life, it would be unnecessary to say more did we not feel it our duty to make this humble endeavour of inducing the public to regard them not, but to adopt that course which is dictated by nature, by reason, and by common sense. Those persons who study the wholesomes, and are governed by the opinions of writers on diet, are uniformly both unhealthy in body and weak in mind. There can be no doubt that the palate is designed to inform us what is proper for the stomach, and of course that must best instruct us what food to take and what to avoid: we want no other adviser. Nothing can be more clear than that those articles which are agreeable to the taste, were by nature intended for our food and sustenance, whether liquid or solid, foreign or of native production: if they are pure and unadulterated, no harm need be dreaded by th

use; they will only injure by abuse. Consequently, whatever the palate approves, eat and drink always in moderation, but never in excess; keeping in mind that the first process of digestion is performed in the mouth, the second in the stomach; and that, in order that the stomach may be able to do its work properly, it is requisite the first process should be well performed; this consists in masticating or chewing the solid food, so as to break down and separate the fibres and small substances of meat and vegetables, mixing them well, and blending the whole together before they are swallowed; and it is particularly urged upon all to take plenty of time to their meals and never eat in haste. If you conform to this short and simple, but comprehensive advice, and find that there are various things which others eat and drink with pleasure and without inconvenience, and which would be pleasant to yourself only that they disagree, you may at once conclude that the fault is in the stomach, that it does not possess the power which it ought to do, that it wants assistance, and the sooner that assistance is afforded the better. A very short trial of this medicine will best prove how soon it will put the stomach in a condition to perform with ease all the work which nature intended for it. By its use you will soon be able to enjoy, in moderation, whatever is agreeable to the taste, and unable to name one individual article of food which disagrees with or sits unpleasantly on the stomach. Never forget that a small meal well digested affords more nourishment to the system than a large one, even of the same food, when digested imperfectly. Let the dish be ever so delicious, ever so enticing a variety offered, the bottle ever so enchanting, never forget that temperance tends to preserve health, and that health is the soul of enjoyment. But should an impropriety be at any time, or ever so often committed, by which the stomach becomes overloaded or disordered, render it immediate aid by taking a dose of *Norton's Camomile Pills*, which will so promptly as-

sist in carrying off the burden thus imposed upon it that all will soon be right again.

It is most certainly true that every person in his lifetime consumes a quantity of noxious matter, which if taken at one meal would be fatal: it is these small quantities of noxious matter, which are introduced into our food, either by accident or wilful adulteration, which we find so often upset the stomach, and not unfrequently lay the foundation of illness, and perhaps final ruin to health. To preserve the constitution, it should be our constant care, if possible, to counteract the effect of these small quantities of unwholesome matter; and whenever, in that way, an enemy to the constitution finds its way into the stomach, a friend should be immediately sent after it, which would prevent its mischievous effects, and expel it altogether; no better friend can be found nor one which will perform the task with greater certainty than **NORTON'S CAMOMILE PILLS**. And let it be observed that the longer this medicine is taken the less it will be wanted; it can in no case become habitual, as its entire action is to give energy and force to the stomach, which is the spring of life, the source from which the whole frame draws its succour and support. After an excess of eating or drinking, and upon every occasion of the general health being at all disturbed, these **PILLS** should be immediately taken, as they will stop and eradicate disease at its commencement. Indeed, it is most confidently asserted, that by the timely use of this medicine only, and a common degree of caution, any person may enjoy all the comforts within his reach, may pass through life without an illness, and with the certainty of attaining a healthy **OLD AGE**.

On account of their volatile properties, they must be kept in bottles; and if closely corked their qualities are neither impaired by time nor injured by any change of climate whatever. Price 13½d. and 2s. 9d. each, with full directions. The large bottle contains the quantity of three small ones, or **PILLS** equal to fourteen ounces of **CAMOMILE FLOWERS**.

Sold by nearly all respectable Medicine Vendors.

Be particular to ask for "**NORTON'S PILLS**," and do not be persuaded to purchase an imitation.

A CLEAR COMPLEXION!!!

GODFREY'S

EXTRACT OF ELDER FLOWERS

Is strongly recommended for Softening, Improving, Beautifying and Preserving the SKIN, and giving it a blooming and charming appearance. It will completely remove Tan, Sunburn, Redness, &c., and by its Balsamic and Healing qualities render the skin soft, pliable, and free from dryness, &c., clear from every humour, pimple, or eruption; and by continuing its use only a short time, the skin will become and continue soft and smooth, and the complexion perfectly clear and beautiful.

Sold in Bottles, price 2s. 9d., by all Medicine Vendors and Perfumers.

FOR GOUT, RHEUMATISM AND RHEUMATIC GOUT.

SIMCO'S GOUT AND RHEUMATIC PILLS

Is a certain and safe remedy. They restore tranquillity to the nerves, give tone to the stomach, and strength to the whole system. No other medicine can be compared to these excellent Pills, as they prevent the disorder from attacking the stomach or head, and have restored thousands from pain and misery to health and comfort.

Sold by all Medicine Vendors, at 1s. 1½d. or 2s. 9d. per box.

INFLUENZA, COUGHS, AND COLDS.

SIMCO'S ESSENCE OF LINSEED

Is the most efficacious remedy ever discovered for the relief of persons suffering from influenza; the first two doses generally arrest the progress of this distressing complaint, and a little perseverance completely removes it. Children's Coughs, as well as recent ones in Adults, will be removed by a few doses (frequently by the first); and Asthmatic persons, who previously had not been able to lie down in bed, have received the utmost benefit from the use of

SIMCO'S ESSENCE OF LINSEED.

Sold in Bottles at 1s. 1½d., and 2s. 9d. each.

BROWN & POLSON'S

PATENT
CORN FLOUR.

Four Years after our Corn Flour was introduced we adopted the Trade Mark upon Packets as a security against imitations, when no other article was known, prepared from Indian Corn, having any sort of Trade Mark.

BROWN AND POLSON,
Manufacturers and Purveyors to Her Majesty;
Paisley, Manchester, Dublin, and LONDON.

RUPTURES.

BY ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN LEVER TRUSS

Is allowed by upwards of 200 Medical Gentlemen to be the most effective invention in the curative treatment of Hernia. The use of a steel spring, so often hurtful in its effects, is here avoided, a soft bandage being worn round the body, while the requisite resisting power is supplied by the MOC-MAIN PAD and PATENT LEVER, fitting with so much ease and closeness, that it cannot be detected, and may be worn during sleep. A Descriptive Circular may be had, and the Truss (which cannot fail to fit) forwarded by Post, on the circumference of the body, two inches below the hips, being sent to the Manufacturer, Mr. WHITE, 228, PICCADILLY, LONDON.



Price of a Single Truss 16s., 21s., 26s. 6d., and 31s. 6d.	Postage, 1s.
„ Double ditto, 31s. 6d., 42s. and 52s. 6d.	Ditto, 1s. 8d.
„ an Umbilical, 42s., 52s. 6d.	Ditto, 1s. 10d.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

ELASTIC STOCKINGS, SOCKS, KNEE CAPS, &c.,

For Varicose Veins and all cases of Weakness and Swelling of the Legs, Sprains, &c. They are porous, light in texture, and inexpensive, and are drawn on like an ordinary Stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, 6d.

Manufacturer, JOHN WHITE, 228, Piccadilly, London.

SLACK'S SILVER ELECTRO PLATE

IS A STRONG COATING OF PURE SILVER OVER NICKEL.

MANUFACTURED SOLELY BY RICHARD AND JOHN SLACK.

The fact of Twenty Years' wear is ample proof of its durability, and in the hardest use it can never show the brassy under-surface so much complained of by many purchasers of Electro-Plate.

EVERY ARTICLE FOR THE TABLE AS IN SILVER.

OLD GOODS REPLATED EQUAL TO NEW.



	Electro-Plated Fiddle Pattern.	Strong Plated Fiddle Pattern.	Thread Pattern.	King's or Thread with Shell.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
12 Table Forks	1 10 0	1 18 0	2 8 0	3 0 0
12 Dessert Forks	1 0 0	1 10 0	1 15 0	2 2 0
12 Table Spoons	1 10 0	1 18 0	2 8 0	3 0 0
12 Dessert Spoons	1 0 0	1 10 0	1 15 0	2 2 0
12 Tea Spoons	0 12 0	0 18 0	1 3 6	1 10 0



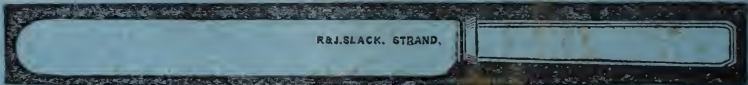
TEA & COFFEE SETS
FROM £ 4.10.0.

EVERY NEW PATTERN ALWAYS ON VIEW.

SLACK'S TABLE CUTLERY.

Messrs. Slack have been celebrated for Fifty Years for the Superior Manufacture of their Cutlery.

	Per Doz. £ s. d.	Per Doz. £ s. d.	Per Doz. £ s. d.
Ivory Table Knives, Balance Handle.....	0 18 0	1 0 0	1 2 0
Ivory Dessert Knives, Balance Handle...	0 11 0	0 14 0	0 15 6
Carver and Fork	0 4 6	0 5 6	0 6 9



The Best Quality, and Warranted not to come loose in the Handles.

SLACK'S IRONMONGERY WAREHOUSE

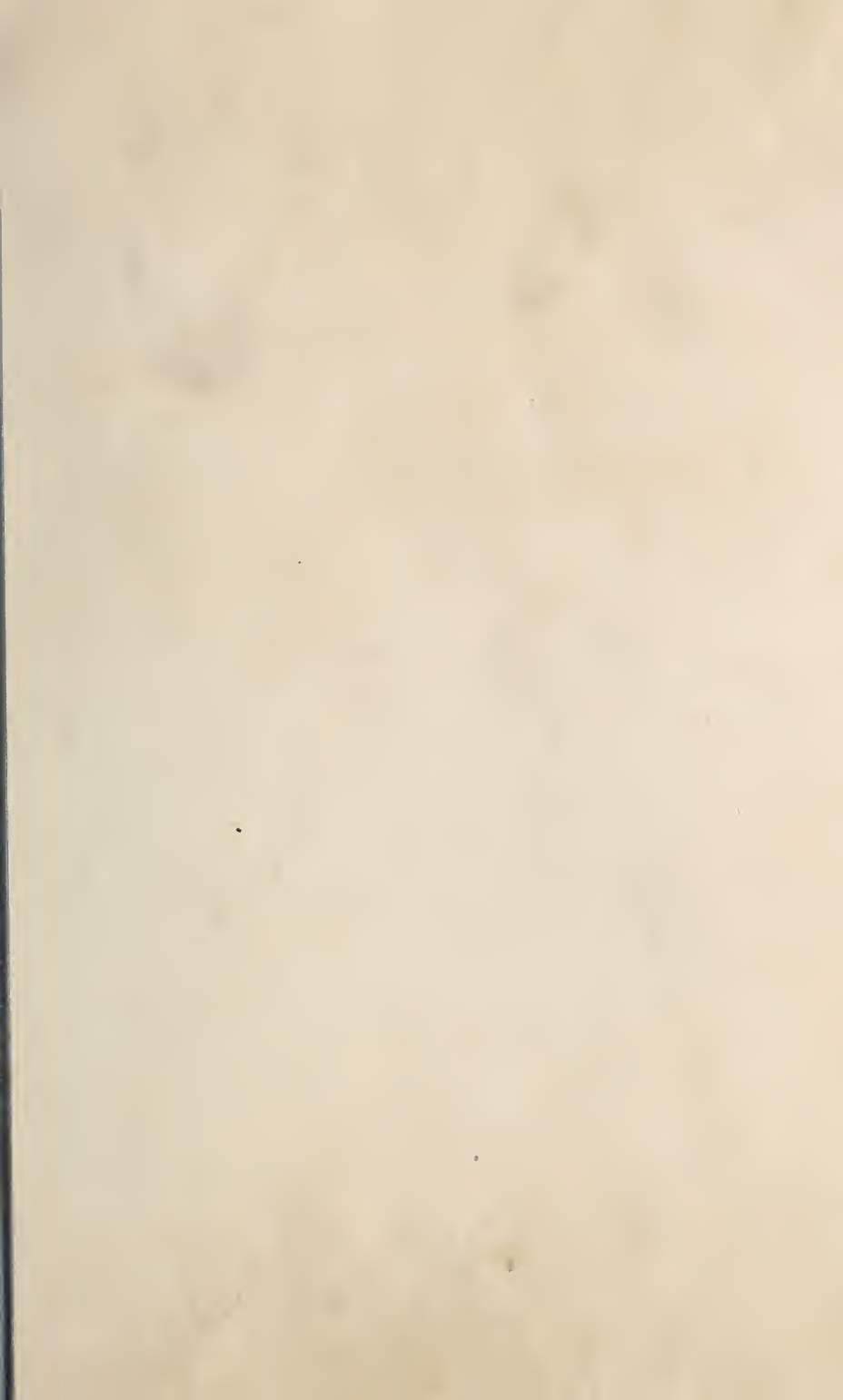
Is the Cheapest in London, consistent with quality.

FAMILIES FURNISHING will find it to their advantage to inspect the STOCK and compare the PRICES, a few of which can only be quoted in the limits of an advertisement.

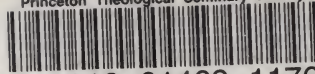
Black Fenders, from 3s. 6d.	Drawing-room Fire-Irons, from 10s.	Copper Coal Scoops, from 2s.
Bronzed Fenders, from 10s.	The New Coal Scoop, from 10s. 6d.	Dish Covers, 18s. set of 6.
Bright Steel and Ormolu, 65s.	Improved Coal Boxes, 4s. 6d.	Queen's Pattern, 28s. set of 6.

SLACK'S CATALOGUE, with 350 drawings and prices of every requisite in Furnishing Ironmongery, gratis or post free. No person should furnish without one.

RICHARD & JOHN SLACK,
336, STRAND, OPPOSITE SOMERSET HOUSE.



Princeton Theological Seminary Library



1 1012 01469 1176

FOR USE IN LIBRARY ONLY

PERIODICALS

